

INTRODUCTION TO **PALI**

THIRD EDITION

A.K. Warder

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Third Edition

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yogād rūdhir balīyasī
– Prabhākara

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To

I. B. HORNER

dharmakathikā vinayadharā mahāpaṇṇā

who illustrates, organizes and encourages the study of Pali

dhīrāya mahāpaṇṇāya khippabhiṇṇāya dharmakathikāya
mettāvihāriyā vinayadharāya bahussutāya muditāya
anukampikāya bhagavatiyā tassā sāvako ahaṃ asmi

PREFACE

The purpose of this book is to introduce the student, by the most direct path, to the language of the Pali Canon. Existing primers and readers for the study of Pali teach the later language of the Commentaries and other medieval writings, and indeed of the present day—for this very copious and flexible language is still in use. In Ceylon and other countries where Pali is taught at school the method is to begin with the later language—in fact the language as the Buddhist monks still use it—and the ancient canonical language is taught only to advanced pupils. To the beginner who knows no Indo-Aryan language (except, perhaps, Sanskrit), however, the ancient Pali is somewhat easier than the medieval. It is also far more interesting. Our interpretation admittedly rests largely on the exegesis of the Commentaries and the scholarly works of medieval monks, but the beginner need not at first study the exegetical literature himself—he can be given the results of its study, without the distractions and confusions of later usages, through the medium of a language he knows already. Studying only the ancient texts he will soon become familiar with the idioms and with the precise meanings of expressions in those texts, instead of with broader and vaguer meanings based on texts ranging over more than two millennia of usages changing against a changing social background. Our grammatical analysis is based on the admirable science of the medieval monks. Their terminology is given, to aid reference, but may of course be ignored by the beginner. The intention here is to cover Pali grammar and syntax in a comprehensive manner: in other words to provide a grammar of Pali in its ancient phase within the framework of graded lessons and exercises. This grammar differs from earlier grammars in being a description of the Canonical language as a relatively homogeneous and consistent form of speech, ignoring later usages (which would confuse the description and sometimes confound the interpretation). It is also “descriptive” in being an analysis of Canonical usage as far as possible without historical “squinting” at other languages. The historical philologist is

already well provided with comparative grammars of Pali ; the point here, however, is not simply to avoid burdening the description with distractions but to apply a different method : the internal study of the usage of a particular language at a particular time from the meaning of its texts and sentences, falling back on the conjectures of etymology and comparative philology only when all else fails. It is hoped that this method will lead to greater precision and clarity in interpretation and a better understanding of Pali.

The sentences and passages for reading are taken, with only the unavoidable minimum of editing in the first exercises, from prose texts in the *Dīgha Nikāya* of the Canon. There are three reasons for using prose texts and avoiding verse. Firstly the pedagogical ; secondly that they are more interesting to read ; thirdly that—in the belief of the present writer—they are more authentic in their preservation of the utterances and dialogues of the Buddha.

Prose sentences provide the student with straightforward examples of the language, unconstrained by metrical considerations (which in verse distort the word order, influence the choice of words, lead to the insertion of superfluous words to fill the lines, produce irregular spellings through poetic licence, and induce the poet to use archaic words and inflections). The student needs to know first the normal word order, the natural choice and collocation of words, which words are essential as opposed to mere flourishes into which he should not attempt to read deep meanings, the regular spellings, and the current usage and grammar of one period ; this knowledge will help his appreciation of the poetry when he reads it later. Prose sentences can provide also authentic models for composition in the language studied—a useful exercise, in small quantities, to consolidate the ground covered even when, as in the majority of cases, the student does not expect to use his knowledge of the language except for reading. All the examples given are taken verbatim from the *Dīgha Nikāya*, except that in the early lessons some simplification was inevitable. The object is to give only such collocations of words as occur in the texts in order to ensure that the sentences and meanings are fully idiomatic. The sentences for translation into Pali have likewise

been chosen with idiomatic Pali versions—often to be found in the *Dīgha Nikāya*—in view, especially the earlier exercises (at a later stage the student may try translating idiomatic English into Pali). By taking a single book (the *Dīgha Nikāya*), though a sufficiently extensive one (900 pages in the PTS edition), it was intended to produce a description of a single phase of Pali, as homogeneous as possible, without raising the question whether all the Canonical texts are contemporary and homogeneous. In fact the *Dīgha* language presented here appears to be sufficiently representative of Canonical Pali as a whole to provide an adequate introduction to any text, except possibly the very latest additions to the Canon. The *Dīgha* usage collected here should provide a standard with which future students can check how far the language of other books may diverge from it, an investigation of considerable interest.

The texts from which extracts are given expound the philosophy of Buddhism fairly systematically, but in narrative and dialogue style against a historical background of the Buddha's wanderings and meetings with a variety of characters.

The poetical sections of the Canon appear to be in the main later additions to the original corpus of *Dhamma-Vinaya* discourses collected by the followers of the Buddha. They are very heterogeneous, the work of many poets over several centuries. No doubt the prose collections also were expanded and rearranged during the same period, but their homogeneous style seems to preserve that of the original collection.

The arrangement of the book is based on the experience that extensive reading is the easiest way to learn a language. The vocabulary and grammar are made familiar and meanings are made explicit by sufficient numbers of encounters with the various forms in the course of reading—not in monotonous and sleep inducing repetition as forms to learn by heart but in constantly varying contexts where the reader is stimulated and entertained by the content of a dialogue or narrative. Since language learning is desirable for the majority of people, it is highly objectionable if text books are written only from the viewpoint of the tiny minority of specialists interested in linguistics for its own sake and able to pick up grammar from bare paradigms.

The reader is recommended at first to hurry through the early lessons and exercises, noting the main features (such as 3rd person singular of a given tense, form of active and passive sentences, uses of cases, forms of pronouns, the common indeclinables, use of participles and other infinite verb forms), in order to reach the more extensive reading passages which follow. The grammar set out in the earlier lessons can of course be consolidated as desired later. Though the lessons and exercises are numbered, and the lessons are of roughly comparable size (giving an idea of the total extent of grammar to be studied), it is not intended that the work should be spread evenly over a similar number of equal intervals of time, such as weeks. On the contrary, progress should agree rather with the number of pages to be covered, and the main objective should be seen as the reading of the long passages in Pali in the later exercises. Thus about half the lessons (by number) should be read in the first few weeks in order to enter into the reading passages as soon as possible. During the reading in the months that follow the grammar and vocabulary may then be consolidated at leisure. (If the work is to be distributed over a three-term university course, for which it has in fact been planned, it is desirable to reach Exercise 16 by the end of the first term. The remaining terms might divide the rest of the lessons and exercises evenly at about seven each.) The reading passages are of course graded according to the exposition of grammar in the preceding lessons, with a very few anticipations explained in footnotes. The most essential grammar has been covered by Lesson 16 (cases, tenses, participles, commonest declension and common conjugations, basic syntax including use of pronouns and adjectives, and an introduction to compounds) and will form a solid basis for reading. Lessons 17-23 add the other declensions as they are met with in the passages, and other less common forms, and carry the study of the use of compounds through the more difficult *bahubbīhi* (completed in Lesson 24). Lessons 24-30 cover the rarest forms, besides treating the advanced branches of grammar which give greater precision in interpretation (and which are important for composition in Pali if this is required): auxiliary verbs, derivation, survey of sentence construction.

The study of early Buddhism will always be the objective of the majority of those who take up Pali, though in addition to the interest of the language itself we must stress the importance of the texts for the study of the history of Indian literature, especially secular literature (literature as literature, "fine" literature, Pali *kāveyyam* : Sanskrit *kāvya*—the latter embracing the prose novel and the drama as well as poetry). Buddhism has been the subject of the most varied fantasies in the West. The few reliable guides are overlooked in the mass of claptrap, humbug, and pure fiction. Inevitably serious work is less readable than journalistic antithesis and exoticism. Moreover in the field of early Buddhism and Pali studies, at least, even the most serious scholars have remained obstinately various in their interpretations. It must still be said that the Pali texts themselves are the only reliable authority as to their meaning. The further advance of these studies depends on the deeper analysis of these texts. Rather than add another volume to the bewildering mass of books on "Buddhism", it seems more constructive to open a door directly on the Pali. The meanings of the key terms cannot be guessed at, nor determined by etymology (which in the study of philosophy especially is utterly irrelevant and misleading) ; they must be elucidated by a delicate judging of the contexts in which they occur, working if possible from concrete everyday language (as in the stories in our earlier reading passages) to the less obvious dialogues of philosophers. This has been attempted here, and may show the way for future studies of a more ambitious kind. It is not to be expected that all or even most of the meanings suggested in our vocabularies will prove final, particularly as the present study is a general survey of the language and not a deep penetration at particular points. The aim here is rather a demonstration of method, in which the student may see much of the evidence used as well as the conclusions offered, and afterwards go his own way. *attadīpā viharatha attasaraṇā anaññasaraṇā*. The object is to lay open before the reader the actual texts of ancient Buddhism, if possible without adding explanations and interpretations, and to let them speak for themselves in their own language.

It remains to acknowledge the help of all those (in addition

to the authorities given in the Bibliography) who have contributed to this project. In the first place the patient labours of the late Dr. W. Stede to give a difficult student a grounding in Pali must be remembered, though it is to be feared he might not approve the result. He himself long meditated writing a Pali grammar, but unhappily was prevented by chronic illness from bringing his later projects to fruition. Through the favour of his widow, Mrs. Helen Stede, a quantity of notes for this projected grammar are now in the hands of the writer, reinforcing the notes from his teaching. As in his contribution to the *Pali-English Dictionary*, Stede was primarily concerned with the comparative study of Pali, Sanskrit, and the other Indo-European languages—in the great tradition of German *Indo-germanische Sprachwissenschaft* to which he belonged. He projected a Pali grammar (all phases of Pali) illuminated by comparative grammar and especially comparative syntax. The present *Introduction* has, as explained above, no such historical aim, but these notes from a different viewpoint were valuable even when the methods of the Indian tradition followed here obliged the student to go a different way.

In the severe, precise, and complex discipline of Buddhist studies the only authorities are the ancient texts in Pali and Sanskrit, but the best guide in a modern language has been Th. Stcherbatsky (F. I. Shcherbatskoy), a true *bodhisatta* who has shown us the way to understand these authorities. Though he worked on the Sanskrit texts (according to the Tibetan and Mongolian schools of interpretation) his methods and basic conclusions are equally valid for the Pali texts (and the Ceylonese and Burmese schools), with allowance for the exigencies of extending the survey to another *vāda*, to an earlier phase of Buddhism than the Sabbatthivāda *Abhidharma*, and above all to literary (*suttanta*) texts instead of abstract treatises. Here we seek the link between philosophical terminology and the living language.

In the study of Pali itself and of early Buddhism the writer owes much to the brilliant pioneering work of T. W. Rhys Davids, whose appreciative insight into the texts and their social background made light of every difficulty and yet is confirmed much more often than criticized by the more

specialized studies of other investigators. The merit of specializing to establish detail is undeniable, but the significance of the details appears only in the broad context grasped only by such a wide-ranging mind as Rhys Davids'. Rhys Davids' translation of the *Dīgha*, including his extensive comments and introductions to its component dialogues, gave the original impulse to the study of this text in preference to all others, with its promise of varied interest and excellent style spiced with humour.

Since 1959 these lessons and exercises have been used in typescript as the textbook for the first year's Pali Course in Edinburgh, and those who have taken part in the discussions (K. H. Albrow, B. Annan, B. B. Kachru, and T. Hill) must be thanked for contributing greatly by their criticisms to the elimination of errors and inconsistencies and the clarification of explanations. Mr. Hill, of the Linguistic Survey of Scotland, helped especially with the phonetic descriptions and made many other useful suggestions. Mr. Albrow and the Ven. Saddhātissa Mahāthera have read the whole book in proof and made a number of corrections, helping to keep the misprints as few as is humanly possible.

Miss I. B. Horner, President of the Pali Text Society, has encouraged the work from an early stage—already a major factor in the completion of a project of daunting proportions and doubtful prospects—and has had the great kindness to read all the lessons and vocabularies and to make many important suggestions in the light of her unparalleled experience and learning in this field. May the merit thus transferred to this volume outweigh the original errors which have escaped detection. Finally, my wife has endured far more for this book than anyone else by typing out the whole illegible and exceptionally tangled manuscript, and retyping many revised pages, with a willing and cheerful heart. *ā airyēmā iṣyō rafṣḍrāi jantū . . . vaṇhāus rafṣḍrāi manañhō yā daēnā vairīm hanāṭ mīzdəm . . .*

A. K. WARDER.

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INTRODUCTION

The Alphabet

Pali (*phāḷi*) is written in a number of scripts derived from the ancient Indian Brāhmī character, and in the romanized script used in this book (sometimes with slight variations). The Indian script was a phonetic one based on an approximately phonemic analysis of the language, one letter (*akkhara*) being assigned to each significantly distinct sound (*vanna*).¹ The derivative scripts preserve this characteristic, and the roman alphabet likewise has been adapted and enlarged so that one roman letter is assigned to each Indian letter (counting the aspirates *kh*, etc., written as digraphs, as single letters). The ancient Indian grammarians classified the letters, or rather the sounds they represent, as shown in the table (p. 2).

Pronunciation : roughly as in English except :—

the aspirate consonants are accompanied by a strong breath-pulse from the chest, as when uttering English consonants very emphatically (e.g. "tush!" = *th*-, "pish!" = *ph*-, etc.),

the non-aspirate consonants are accompanied by a much weaker breath-pulse than any English consonants,

c is like *ch* in "choose" (so is *ch*, but with strong breath-pulse), except that the middle of the tongue (*jivhāmajjha*) only, not the tip, touches the palate (position as in English *g*),

the cerebrals are pronounced with the tip of the tongue rather further behind the teeth than in the English *t* and *d*, giving a somewhat hollow sound (this is the most characteristic sound of Indian languages),

the dentals are pronounced with the tip of the tongue (*jivhagga*) touching the very tips of the teeth (position as in

¹ Since Pali probably represents a language spoken between the 5th and 3rd centuries B.C. the precision of the script can now be checked only by inference from historical linguistics, including comparison with the statements of contemporary Indian phoneticians about Sanskrit, and partly by metrical considerations (see Lesson 30). Purists might suggest that in analysing the language of a text of the 5th–3rd centuries B.C. we should (despite the tradition of spoken Pali and of reciting the ancient texts) take the precaution of speaking only of "graphetics" and of substituting "graph" for "sound" or "phon-" throughout—we are after all analysing the language of a written text. In fact such caution seems unnecessary, since we can assert that the pronunciation is approximately known.

Manner of articulation (<i>payatana</i>)											
Place of articulation (<i>thāna</i>)	Consonants (<i>vyañjana</i>)						Vowels (<i>sara</i>)				Pure Nasal (<i>niggahita</i>)
	Stops (<i>phuttha</i> ¹ or <i>vagga</i>)					Semi-vowel ² (<i>isaka</i> <i>phut-tha</i>) ³ (voiced)	Sibilant (<i>sakāra</i>) (voiceless)	Short (<i>rassa</i>)	Long (<i>digha</i>)	Compound (<i>asa-māna</i>)	
	voiceless (<i>aghosa</i>) non-aspirate (<i>sithila</i>)	voiceless aspirate (<i>dha-nita</i>)	voiced (<i>ghosa-vant</i>) non-aspirate	voiced aspirate	voiced nasal (<i>nāsika</i>)						
Gutturals ⁴ (<i>kanthaja</i>)	k	kh	g	gh	ṇ [ṇ]	ḥ ⁵ [ḥ]		a	ā	e ⁷	(nasal only. i.e. no release in the mouth, <i>arivāṭena mukhena</i>)
Palatals (<i>tālaja</i>)	c	ch	j	jh	ñ	y		i	ī		
Cerebrals ⁴ (<i>muddhaja</i>)	t [t]	th	ḍ	ḍh	n	r, l, lh [l]					
Dentals (<i>dantaja</i>)	t	th	d	dh	n	l	s				
Labials (<i>oṭṭhaja</i>)	p	ph	b	bh	m	v ⁶		u	ū	o ⁸	

(long vowels are sometimes written *ā, ī, ū*, the pure nasal sometimes *ṇ* or *ṇ.*)
Footnotes on opposite page.

English th, but of course with plosive, not fricative, manner of articulation),

of the three cerebral semivowels *r* is everywhere a clear consonant *r* as in "ram", "burrow"; *l* and *lh* (historically, phonetic substitutes for *ḍ* and *ḍh* when isolated between vowels) are laterals like *l* but in cerebral instead of dental position, respectively unaspirate and aspirate,

v may be somewhat similar to English *v* when standing alone (as initial or between vowels), but (despite Aggavaṃsa's description) like English *w* when combined with another consonant; many speakers of Pali pronounce *v* always as English *w* (i.e. as a pure labial),

s is never voiced (there are no *z* sounds in Pali),

a is like English *u* in "hut", "utter",

ā is like English *a* in "barn", "aunt",

i is like English *i* in "bit", "it",

ī is like English *ee* in "beet", "tree",

u is like English *u* in "put" and *oo* in "foot",

ū is like English *u* in "brute" and *oo* in "boot",

e is like English *a* in "bake", "ache" (but sometimes when followed by a double consonant and therefore short it tends towards English *e* in "bed", "eddy"),

NOTES TO PAGE 2.

¹ As Aggavaṃsa points out, the Brahmanical tradition of linguistics (*Śabdaśāstra*) uses this term for all the stops, but the Buddhist tradition uses it as a synonym for "aspirate" only and *aphuṭṭha* as a synonym for "non-aspirate".

² "Semi-vowel" is used here in a wider sense than is usual.

³ "Imperfectly occluded" (in *Śabdaśāstra* terminology).

⁴ Modern phoneticians prefer the terms "velar" for "guttural" and "retroflex" for "cerebral", whereas the terms used here are more literal equivalents of the Pali terms. "Velar" is certainly more precise than "in the throat", but "retroflex" upsets the Indian system of classification by the places of articulation. "Cerebral" or "in the head" is vague, referring loosely to the top of the mouth cavity between the teeth and the palate, but as an arbitrary term for the back of the ridge behind the teeth it is quite convenient. The terms used here are current in the comparative grammars of Pali. As to retroflexion of the tongue, this is described in the Pali tradition (e.g. Aggavaṃsa p. 609, line 8) under the topic of the instruments (*karāṇa*) of articulation (i.e. the parts of the tongue in the case of palatals, cerebrals, and dentals, otherwise the places themselves) as *jivhopagga*, the "sub-tip of the tongue".

⁵ "Pulmonic" (*urasija*), not guttural, when conjoined with another semi-vowel, i.e. simple aspiration.

⁶ Labio-dental according to Aggavaṃsa, but perhaps originally or sometimes bilabial [w].

⁷ Gutturo-palatal (*kaṇṭhatāluja*).

⁸ Gutturo-labial (*kaṇṭhohḥaja*).

o is like English *o* in "note", "ode" (or, before a double consonant, more like *o* in "not", "odd"),

unlike the English vowels, all Pali vowels are free from diphthongalization (English "sago" tends towards what might in Pali be written *seigou*),

the pure nasal is the humming sound produced when the mouth is closed but air escapes through the nose with voicing (vibration of the vocal chords), it is *m* without release (consequently without place of articulation except the nose).¹

The distinction of quantity (short and long vowels or syllables) is very important in Pali, but distinctions of stress are insignificant. A syllable is long if its vowel is long or if the vowel, though short, is followed by the pure nasal or by two or more consonants. A long syllable is exactly equal to two short syllables. (The total length of a long syllable being constant, a double consonant tends to compress and shorten a long vowel preceding it, and itself to be shortened by the long vowel.) Double consonants are very frequent in Pali and must be strictly pronounced as long consonants, thus *nn* is like English *nn* in "unnecessary".²

The dictionary order of letters is *a, ā, i, ī, u, ū, e, o, m* (this may also stand in the place of one of the other nasals, according to the consonant which follows), stops : guttural (*k, kh*, etc.), palatal . . . labial, *y, r, l, ḷ, ḷh, v, s, h*.

The Sentence

The analysis and the learning of any language should be based on the study of sentences, that is of the language as it is actually found in use. It is useful to study words in order to understand the sentences, but, like roots and stems, isolated words are in fact mere abstractions devised by grammarians for the analysis of language. (In the Indian tradition of writing "words" are not separated and each sentence appears as a continuous piece, as in speech. Only by grammatical analysis

¹ Consequently we might well follow the practice of some manuscripts, and also of many ancient inscriptions in dialects close to Pali, of writing only *m*, and not the *vagga* nasals, as the first member of any conjunct, including *mm* instead of *mm* (but this is not the practice of modern editors).

² In English these double consonants are rare and the orthographies *tt*, *pp*, etc., represent something quite different. Only when the English consonants belong to separate words are they generally pronounced double ; thus the Pali word *passa* is similar not to English "pusser" but to "pus, sir !"

can words be abstracted : marked by certain " inflections ".) It is the sentences which are the natural units of discourse and which are the minimum units having precise, fully articulated meaning. For purposes of study we have to assign approximate meanings to words and list these in vocabularies, but these generalized meanings of words are extremely vague, whereas sentences have exact meanings. In translation one may find close equivalents for sentences, whilst it is often impossible to give close equivalents for words.

Ideally one should learn a language as children pick up their mother tongue, by learning a sufficiently large number of its sentences, but this would take too long for most students. Hence the study of words and inflections offers a short cut to proficiency, though at the risk of lack of precision and of idiomatic fluency.

The uninflected form of a Pali word, without an ending, is called the stem. In dictionaries and vocabularies nouns (*nāma*) are usually listed in their stem forms, less often in the form of the nominative singular. Verbs (*ākhyāta*), however, are usually given under the form of the third person singular of the present tense (indicative active), sometimes under the " root ". In this book verbs are given in the root form (but with their prefixes where these are used, hence in the alphabetical position of the prefixes in these cases), nouns in the stem form except in the case of stems in *-a*, where it is more convenient to learn them in the form of the nominative singular since thereby one learns the gender at the same time (*-o* = masculine, *-am* = neuter).

The prefixes (*upasagga*), of which there are about twenty, are regarded as a separate part of speech in Pali (whose characteristic is that it cannot stand alone, but only be prefixed to another word). The various verbs, consisting of prefix + root, have all to be learned separately as regards meanings. Although the separate prefixes and roots can be assigned meanings—usually rather broad and vague ones—the meaning of a prefix + root cannot usually be accounted for adequately as simply the product of the two separate meanings. A good many roots are used also without prefixes, but prefixed forms are very much more frequent in Pali. A number of verbs have two or three prefixes to their roots.

In theory (elaborated by the ancient Indian grammarians and their Sinhalese and Burmese pupils) all words in Pali are "derived"¹ from a limited number of "roots". In other words all words are analysable into roots plus suffixes (= any modification). A root (*dhātu*) is an element, not further analysable at the grammatical or lexical levels, having a very vague and general meaning. It is rarely, if ever, found in its pure state (without suffix or prefix) except in grammar books and dictionaries. An indefinite number of stems (i.e. words in their "stem forms") may be derived from any root by the addition of suffixes and by certain changes to the root itself, such as lengthening the vowel, substituting a compound vowel, inserting a nasal, reduplicating the root or contracting a semivowel + *a* into the vowel corresponding in place to the semivowel. For the beginner it saves time in the case of nouns to neglect the processes of derivation and learn the derived words and their precise meanings as they are used in the language. In the case of verbs the derivation has to be noticed since each verb has a variety of stems for its different parts (tenses, participles, etc.), all bearing the same meaning except for the grammatical² distinctions of tense, etc. (a glance at the table of Roots and Principal Parts will show the patterns of "derivation", or rather it will show in most cases the linguistic material on the basis of which a root has been set up as a common denominator).

After this derivation of word stems (*linga*) by the addition of suffixes (*paccaya*) to roots (and sometimes of secondary suffixes to these suffixes), inflectional endings (*vibhatti*) are added to form actual words (*pada*) as they occur in sentences in different grammatical relations (the inflections corresponding to grammatical relations: the grammatical distinctions we

¹ "Derived" here must not be taken to imply a historical process of derivation (such as is given, e.g., in the Pali Text Society's *Pali-English Dictionary*, which gives reconstructed Proto-Indo-European roots for Pali verbs), but a synchronic grammatical system (strictly Pali roots).

² Thus the derivation of nouns may be regarded as non-grammatical (not belonging to a finite system) and as lexical, and their forms may simply be listed in a dictionary with their various meanings, whereas the derivation of verb forms is purely grammatical (the forms belong to finite systems) and non-lexical (the meanings of verb forms derived from one verb differ only according to the grammatical system of tenses, persons, etc.). The definitions of "lexical" and "grammatical" are due to Dr. M. A. K. Halliday.

make are so many descriptions of formal distinctions occurring in Pali).

Thus far the analysis of sentences into words, roots, suffixes and inflections. We have noticed also that words may be classified as verbs (these are defined as taking the tense-inflections *-ti*, etc.), nouns (defined as taking the case inflections *si*,¹ etc.) and prefixes (defined as prefixed to other words). There is one other class, that of indeclinables (*nipāta*), defined as not taking any inflections. Examples of indeclinables are *evam*, meaning "thus", "so," *ti*, meaning "end quote" and *yena*, meaning "towards".

In Pali these four "parts of speech" (*padajāti* : "classes of words") were recognized by the ancient Indian grammarians, according to the types of inflection or lack of inflection or to their dependence as prefixes (as always in the Indian grammatical tradition, description proceeds by way of accounting for the formal distinctions found in analysing a language in the simplest way possible, and not by setting up conceptual categories and attempting to fit the forms into them).

In Pali we find two numbers ("singular" and "plural") in both nouns and verbs, three persons in the verb and in pronouns ("third" = "he", etc., "second" = "you", "first" = "I" : pronouns are not regarded as a separate class of words but as a kind of noun, although their inflections do not entirely coincide with those of nouns), eight cases in the noun and three genders ("masculine", "neuter", and "feminine") in nouns. As a rule "substantive" nouns have only one gender each, whilst "adjectives" (and pronouns) have all three genders according to the nouns with which they "agree" as attribute-words : the inflections of adjectives are the same as those of

¹ Here "*si*" is a symbol for any inflection to be described as "nominative singular", it is not itself one of these inflections (which are very varied, so that no common denominator is apparent). It is as if one were to call it "*x*", explaining : "where '*x*' = any inflection described as 'nominative singular'." In the case of *-ti* this is the actual inflection of the third person singular present tense of all verbs. Thus in one sense there is only one "conjugation" of the present tense of Pali verbs, since all take the same set of inflections ; the seven or eight conjugations distinguished by the grammarians are based on the differences of present stem formation from the roots. On the other hand there are several "declensions" of nouns, since their inflections vary considerably according to their stems (in *-a*, *-an*, *-ant*, *-i*, *-u*, *-ar*, etc.).

nouns of the corresponding genders, hence they are not regarded as a separate class of words.

In sentences (*vākya*) there is usually one verb, which generally expresses an action (*kiriya*), and a noun, ordinarily ¹ in the nominative case, expressing the agent (*kattar*) who does the action. (Often there is another noun, ordinarily ¹ in the "accusative" case, expressing the patient (*kamma*) who or which undergoes the action.) The agent and the verb agree in number. Thus in the sentence: *loko vivattaṭṭati*, meaning "the world evolves", the verb is *vivattaṭṭati*, derived from the root *vatt* (meaning "turn", "roll", "circle") via the present stem *vatta* (suffix *-a*) with the inflection of the present tense active, third person singular, *ti*, and the prefix *vi* (meaning "apart", "asunder").² The noun *loko* is derived from the root *lok* (meaning "see") via the noun stem *loka* (suffix *-a*), in which the ending of the nominative singular of the masculine *-a* declension, which is *o*, is substituted for the stem vowel.³ In Pali there is usually nothing to express "indefinite" and "definite", corresponding to the "articles" in some languages.

Verb stems and noun stems may coincide in form, and in Pali both verbs and nouns with stems in *a* are much commoner than any others. The inflections of verbs and nouns, however, are nearly all quite distinct. Those of verbs are described according to tense (*lakāra*),⁴ person (*purisa*) and number (*saṃkhā*), those of nouns according to number, gender (*liṅga*), and case (*kāraka*). The various cases express relations between the noun and a verb, or between the noun and another noun.

¹ The alternative but much rarer form of sentence called "passive" has the agent in the "instrumental" case and the patient in the nominative, with a different form of the verb (see Lessons 7 and 9).

² The meanings of *vi* and *vatt* are vague whereas the meaning of *vi-vatt* is most precise: it does not mean any kind of "rolling apart" but only the evolution of the universe.

³ The stem vowel *a* is seen in most of the other cases, e.g. *lokaṃ* (+ *m*, "accusative"), *lokassa* (+ *ssa*, "genitive"). Some grammarians say the nominative singular inflection here is *u* and that *-a + u > -o*, which is another, but more complicated, way of analysing the same thing.

⁴ There are six tenses and two voices in Pali, "moods" being counted as tenses (i.e. tenses, *lakāras*, are not described according to the concept of time, but simply as alternative sets of forms according to inflection. The six are called "present", "imperative", "aorist" (or "past"), "optative", "future," and "conditional". There is also a "causative" conjugation (having a distinctive stem) of many verbs, and various participles, etc.

Pali sentences do not all contain verbs. When it is asserted simply that a thing is something (as epithet or attribute or "predicate") two nouns (one of them usually an adjective or pronoun) may merely be juxtaposed. Usually the "subject" stands first. In translating into English the verb "to be" must be used. e.g. : *eso samāno*, "this (is) the philosopher" (*eso* is a pronoun, nominative singular masculine, meaning "he", "this", *samāno*, meaning "philosopher", is a noun like *loko*). This type of sentence is especially common in philosophical discourse, e.g. : *idaṃ dukkhaṃ*, "this is unhappiness" (*idaṃ* is a pronoun, nominative singular neuter, meaning "it", "this", *dukkhaṃ*, meaning "unhappiness", is a neuter noun in *-a*, nominative singular).

LESSON 1

First Conjugation

The inflection of the present tense (indicative active) of a verb of the *bhū* or first conjugation (*bhuvādi gaṇa*) is as follows :—

	Singular	Plural
3rd person (<i>paṭhamapurisa</i>) ¹ " he ", " it ", " she ", " they "	<i>bhavati</i> " he is "	<i>bhavanti</i>
2nd person (<i>majjhmapurisa</i>) " you "	<i>bhavasi</i>	<i>bhavatha</i>
1st person (<i>uttamapurisa</i>) " I ", " we "	<i>bhavāmi</i>	<i>bhavāma</i>

(In the old Indian systems of grammar the order of persons is the reverse of the European : this is followed here as the third person is the most frequent in use and is the form given in most dictionaries. The European names of the persons are used. It is worth noting also that in the Indian tradition students learn person by person—and in nouns case by case—and not number by number, thus we would read across the page : *bhavati bhavanti, bhavasi bhavatha, bhavāmi bhavāma*. This practice is recommended.)

The root of this verb is *bhū*, and the meaning " to be ". The root appears more clearly in other forms derived from it, such as the past participle *bhūta*, " been." The theory of derivation of the present tense stems of verbs of the first conjugation is that within certain limits the vowel in the root is " strengthened " by alteration into the compound vowel nearest in place of articulation (see next section : " Vowel Gradation "). Where the vowel is *a*, *ā*, *e*, or *o* no change is made ; where it is followed by a double consonant no change is made ; the long vowels *ī* and *ū* are not changed when followed in the root by any consonant. Thus the changes are : *i* becomes *e* and *u* becomes *o* unless two consonants follow ; *ī* becomes *e* and

¹ The literal meanings would be *paṭhama* = " first ", *majjhima* = " middle ", *uttama* = " last ". Indian grammarians follow the reverse order to that traditional in Europe, for very sound reasons. We of course translate not literally but into the actual English equivalents.

ā becomes *o* unless any consonant follows. The stem vowel *a* is then added, before which *e* becomes *ay* and *o* becomes *av*.

Verbs of the first conjugation ; root and 3rd person singular :

<i>kam</i> ¹ (to walk) (with the prefixes <i>upa</i> , meaning "up to", "towards", and <i>sam</i> , meaning "together")	<i>upasaṃkamati</i>	he goes to, he approaches
<i>kam</i> ¹ (with the prefix (<i>ph</i>) <i>pa</i> , ² meaning "out", "away")	<i>paṅkamati</i>	he goes away
<i>cu</i>	<i>cavati</i>	he falls (from a form of existence), he dies
<i>jīva</i>	<i>jīvati</i>	he lives (is alive, makes a living)
<i>pass</i>	<i>passati</i>	he sees
<i>pucc</i>	<i>puccati</i>	he asks
<i>bandh</i>	<i>bandhati</i>	he binds
<i>bhās</i>	<i>bhāsatī</i>	he says, he speaks
<i>bhū</i>	<i>bhavati</i>	he is, there exists
<i>vad</i>	<i>vadati</i>	he says
<i>sīd</i> (to sit) (with the prefix <i>ni</i> , meaning "down")	<i>niśīdati</i>	he sits (down)
<i>har</i>	<i>harati</i>	he takes
<i>har</i> (with the prefix <i>ā</i> , meaning "to")	<i>āharati</i>	he brings
<i>hī</i>	<i>hoti</i>	he is, there is

¹ In this root and some others the initial consonant is usually doubled when compounded with a prefix. This may be explained as a historical survival from an older phase of the language, but the roots could more conveniently be regarded as *kkam*, etc., the doubling being retained only under certain conditions (close combination with a preceding vowel). The solution adopted in this book is to show consonants liable to doubling in close junction with a bracketed twin : (*k*)*kam*, etc.

² The initial consonant of this prefix also is liable to doubling (e.g. when another prefix ending in a vowel is prefixed to it), cf. preceding footnote.

(*hū* is in fact a weaker form of *bhū* and *o* here a "contraction" of *ava*. In the present tense *hoti* is far commoner than *bhavati*, which is probably used only for special effect: elevated or poetic speech. On the other hand in certain tenses only the forms from *bhū* are used.)

Vowel Gradation

The Indian grammarians described the commonest (in the old Indo-Aryan languages) processes of strengthening of roots, or of syllables generally in morphology (derivation), as a prefixing of *a* to the letter actually strengthened. There are then three grades: zero or weak (*avuddhika*: no *a*-), strong (*guṇa*: *a*- prefixed), lengthened (*vuddhi* = "increase": a second *a*- prefixed). In the case of vowels (which is the most important) the three grades are seen for example in: *bhūta* (zero), *bhavati* and *hoti* (strong), *bhāveti* (lengthened). The system of vowel gradation may be set out as follows:—

Zero	Strong	Lengthened
— ¹	<i>a</i>	<i>ā</i>
<i>i</i> or <i>ī</i>	<i>e</i> or <i>ay</i>	<i>ē</i> ² or <i>āy</i>
<i>u</i> or <i>ū</i>	<i>o</i> or <i>av</i>	<i>ō</i> ² or <i>āv</i>

Present Tense

The present (*vattamānā*) tense (*lakāra*) is used to express present (*paccuppanna*) time (*kāla*), the limits of which are somewhat vague, or indefinite time (timeless statements such as "eternal truths"), sometimes the immediate future (which may include a shade of "imperative" sense; cf. English "I'm going") and sometimes the past ("historic present"). It is used to express the duration of an action "until", a fixed

¹ Roots such as (*k*)*ham* and *vad* could be given as (*k*)*hm* and *vd* ("zero grade of *m* and *d*"), but these forms are never found. The convention is to give them already in the strong grade form, then, as they are already strong they are not further strengthened in the derivation of the first conjugation present tense stem.

² The theoretical prefixed *a*- is merged in *e* or *o*.

future time (a vivid future visualized as present) “ when ”, and in certain other constructions.

It is not necessary to express the person by a pronoun, as this may be understood from the inflection alone. (Pronouns in Pali usually refer back to words in previous sentences or merely emphasize the person.) The inflected forms express “ she ” and “ it ” as well as “ he ”.

Masculine Nouns in -a

Nouns (masculine) inflected like *loka* > *loko*, nominative case singular :—

<i>upāsako</i>	lay disciple, the lay disciple, a lay disciple
<i>kāyo</i>	body, substance
<i>khattiyo</i>	warrior, noble (member of the military-aristocratic class)
<i>gāmo</i>	village
<i>tathāgato</i>	thus-gone (from worldliness to a state of calm : epithet of the Buddha—usually—or of others like him)
<i>devo</i>	god (usual meaning), king (as term of respectful address)
<i>putto</i>	son
<i>puriso</i>	man, person
<i>brāhmaṇo</i>	priest, brahman (member of the hereditary priesthood)
<i>maggo</i>	road, way
<i>manusso</i>	human being, person
<i>amanusso</i>	non-human being (i.e. a god, etc.) (negative prefix <i>a</i>)
<i>mahāmatto</i>	minister
<i>loko</i>	world, people, universe
<i>samaṇo</i>	ascetic, wanderer, philosopher ¹
<i>samayo</i>	a time, occasion (any time, time of an event)

Nominative Case

(In Pali eight case-categories are needed in order to describe the colligations in which nouns are used. In the singular of

¹ Other than a hereditary priest : one like the Buddha who has left ordinary life and social ties.

the masculine *-a* declension all are formally distinct ; elsewhere some are formally alike, but the colligations must still be distinguished.)

The nominative (*paṭhamā, paccatta*) case is used for the agent (or " subject ") of an active sentence (or " subject " of an active verb).¹ E.g. *brāhmaṇo paṇṇasi*, " the priest sees ".

The nominative case is used for any attribute of an agent in the nominative, including one " predicated " ² of it by means of a verb meaning " to be " (sometimes there is no verb in Pali in this type of sentence : see above, last paragraph of the Introduction). The attribute usually follows the agent ³. E.g. (with verb) : *brāhmaṇo mahāmatto hoti*, " the priest is a minister ". Without verb : *eso samaṇo*, " this is the philosopher." This curious feature of verbs meaning " to be " (the " copula "), distinguishing them from all other verbs, must be firmly fixed in mind. When there is a verb expressing an action as well, such an attribute may still be applied to the agent (without any verb meaning " to be ") : *brāhmaṇo mahāmatto paṇṇasi*, " the priest (who is) the minister sees ". As far as possible in Pali words referring to the same thing agree in case, number, gender, and person (exception : cases of relative pronouns).

The nominative is used with (" governed by " in traditional European terminology) certain indeclinables relating it to the action, in place of another case related directly to the verb. E.g. *yena gāmo . . . upasaṃkamati* = " he approaches . . . towards the village ".

The nominative form is used when a word is quoted or cited (to refer simply to itself). E.g. *kāyo ti* = " ' body ' ". (It is in accordance with this convention that Indian dictionaries and grammars cite words in the nominative, not in the stem form.)

¹ See Lesson 7 for the nominative as patient of passive sentences.

² Logical terms such as " subject " and " predicate " are as a rule to be eschewed in linguistic analysis. Their use in traditional European grammar is unscientific and misleading, what is needed being terms suited to the description of a natural language, not of a few artificial propositions in traditional European logic. Sometimes we can make a rough use of these words in our descriptions, though not of their traditional definitions. It may be noted as a general rule that in Pali a " predicate ", like an attribute or epithet, goes in the same case as its " subject ". In grammar we may distinguish " nexus " (cf. " predicate ") and " junction " (adjective and noun).

³ It thus contrasts in position with adjectives, which usually precede the nouns they qualify (except when several adjectives qualify a single noun, cf. Lesson 11).

Word Order

The normal prose order of a sentence is : agent—attribute—patient (Lesson 2)—action, thus the verb is usually at the end. The order is very rarely of grammatical value (the agent will still be the agent even if it follows the patient or the verb), but it is stylistically important.

EXERCISE 1

Translate into English :—

tathāgato bhāsatī	mahāmatto nisīdatī
upāsako pucchati	samaṇo tathāgato hoti
puriso evaṃ vadati	putto upāsako passati
devo amanusso hoti	brāhmaṇo upasaṃkamati
evaṃ vadāmi	manusso jīvati
khattiyo pakkamati	evaṃ vadanti

Translate into Pali :—

The man speaks	The minister is a priest
The ascetic is " thus-gone "	The noble approaches
The priest goes away	The god dies
The god says so	You say so (Sing.)
There is a time	You say so (Plur.)
The son sits down	We say so

LESSON 2*Nominative Plural*

The nominative plural of masculine nouns in *a* has the inflection *ā*. E.g. *gāmā*, " villages."

First Conjugation Verbs with Irregular Stems

Many verbs included in the first conjugation have irregularly formed present stems. Some show the root unchanged where strengthening would be expected, others have the root enlarged or altered in various ways. When a suffix beginning with a consonant is added to a root ending in a consonant the preceding consonant is often " assimilated " to the following one. E.g. : $s + ch > cch$. (In a consonant cluster only the last

consonant can be aspirated unless this is a semivowel, when the preceding consonant can retain its aspiration.) Once the stem is given, the inflection is perfectly regular :—

<i>vis</i> * ¹ (to enter) (with the prefix (<i>ṣ</i>) <i>ṣa</i>)	<i>pavisati</i>	he enters (no <i>guṇa</i> strengthening)
<i>phus</i> *	<i>phusati</i>	he touches, he reaches, he attains
<i>is</i>	<i>icchati</i>	he wishes, he desires (<i>ch</i> added to root)
<i>gam</i>	<i>gacchati</i>	he goes
<i>gam</i> (with the prefix <i>ā</i>)	<i>āgacchati</i>	he comes
(<i>t</i>) <i>thā</i>	<i>tiṭṭhati</i>	he stands, he remains, he stays (root "reduplicated")
<i>dā</i>	(<i>dadāti</i> or) <i>deti</i>	he gives (reduplicated, and a contracted form, the latter being used more commonly : 2 sg. <i>desi</i> , 1 sg. <i>demi</i> , etc.)
<i>hā</i> (to abandon) (with the prefix (<i>ṣ</i>) <i>ṣa</i>)	<i>pajahati</i>	he gives up, he renounces (root reduplicated)
(<i>v</i>) <i>vaj</i> (to go) (with the prefix (<i>ṣ</i>) <i>ṣa</i>)	<i>pabbajati</i> ²	he goes forth (he gives up ordinary life and becomes a wandering ascetic or philosopher)
(<i>j</i>) <i>jhe</i>	<i>jhāyati</i>	he meditates (root lengthened, <i>e</i> > <i>āy</i> ,— <i>vuddhi</i>)
<i>i</i>	<i>eti</i>	he goes (stem vowel <i>a</i> not added to the root)

(The verb *i* is synonymous with *gam* but "poetic" or "elevated" and hence rarely used; in the imperative tense,³

¹ In this book first conjugation verbs whose root vowels are not strengthened are marked by an asterisk (following the Roman numeral indicating the conjugation, thus: I*). Some grammarians give these verbs as a separate conjugation.

² A double *v* is never written in Pali. Where it would occur in junction the articulation becomes "stop" instead of semivowel: *bb*.

³ Lesson 6.

i (with the prefix *upa*) *upeti* he goes to (in the
(also "elevated") junction of prefix and
root vowels the vowels
coalesce; in this case
-a + i- > e just as in
"strengthening")

The "patient" (*kamma*) which undergoes the action of an active verb (the "direct object") is expressed by the "accusative" (*dutiya, upayoga*) case ending. Masculines in *a* have the accusative singular inflection *am*. E.g. :—

The accusative case is also used to express the goal of motion :

The accusative case may likewise express the (extent¹ of) space traversed :

The accusative is used for an attribute of another accusative :

This type of construction includes such sentences as "he declares (that) time (is) the cause", where *kālo* ("time") and *paccayo* ("condition", "cause") will both be in the accusative (*kālam paccayam . . .*).

Alternatively cases like this might be regarded as examples of what the old commentators call the "accusative of specification of state" (*itthambhūtākkhyānatthe upayogavacanam*), usually translatable: "with reference to". E.g. *Gotamam evam . . .*

¹ This type of construction usually includes a numeral specifying the extent, as in "the smell carries 100 leagues"—*yojanasataṃ* acc. Sing. (*yojana* = "league", *sata* = "hundred": both neuter *-a* stems). Similarly in "he goes half-way" "half-way" is accusative in Pali—*upaddhapaṭṭham*.

saddo = " the report (*saddo*) . . . thus (which follows in the next sentence) with reference to Gotamo (proper name) ". This idiom is not common, " with reference to " generally being expressed by the locative case (Lesson 16). The accusative is also used to specify the person in greetings and imprecations, with an indeclinable (example in Exercise 6).

Some verbs take two patients (*dvikammaka*). These include verbs meaning to call, tell, or ask (someone something), and to take or bring (something somewhere) :—

samaṇaṃ althaṃ pucchāmi, " I ask the philosopher the meaning (*attho*) "

The accusative is used to express the pure duration of time or casual point of time. This usage is not of common occurrence (when the time is that through which or necessarily at which something is accomplished the instrumental case is used—Lesson 8) :—

addhamāsaṃ āgacchati, " he comes after a fortnight "
ekaṃ samayaṃ . . . "one time . . .", " once . . . "
 (beginning a narrative)

The accusative singular neuter form of some adjectives is used as an " adverb " (Lesson 17) :—

rassa (" short "—adjective in *-a*) > *rassaṃ passasāmi*,
 " I breathe out shortly ", i.e. expel a short breath
 ((*p*)*pa*-(*s*)*sas*)

The accusative plural inflection of masculines in *a* is *e*. E.g. *upāsake passati*, " he sees the lay disciples ".

Transitive and Intransitive Verbs

Verbs which can take a patient are called " transitive " (*sakammaka*). Verbs which cannot take a patient are called " intransitive " (*akammaka*). (Verbs which can take two patients are called bitransitive, *dvikammaka*, cf. above.) Verbs which are transitive in one language are not necessarily translated by verbs which are transitive in another, hence these properties must be noticed as they occur in Pali verbs. Transitivity is of course a property of verbs, not of their roots, thus the verbs *bhū* and *hū* are intransitive but the verbs *pari-bhū*

("despise") and *anu-bhū* ("experience") are transitive, whilst *pātu(r)-bhū* ("appear") and (*p*)*pa-hū* ("be able") are intransitive. The roots *bhū* and *hū* are neither.

Vocabulary

Nouns inflected like *loko* :—

<i>aggo</i>	top
<i>attho</i>	prosperity, wealth, welfare, purpose, meaning, subject-matter
<i>dhammo</i>	(true, natural) doctrine, natural element, natural substance, natural phenomenon ¹
<i>patto</i>	bowl
<i>pamādo</i>	negligence, pastime
<i>piṇḍo</i>	alms
<i>bhavo</i>	existence, good fortune
<i>vādo</i>	debate, argument, statement
<i>satto</i>	being, creature
<i>saddo</i>	noise, report
<i>sugato</i>	well-gone (title of the Buddha)

EXERCISE 2

Translate into English :—

<i>sugato dhammaṃ bhāsatī</i>	<i>brāhmaṇo purise pucchati</i>
<i>upāsako pattaṃ āharati</i>	<i>devā cavanti</i>
<i>manussā bhavaṃ icchanti</i>	<i>vādaṃ vadanti</i>
<i>gāmaṃ gacchāma</i>	<i>puttā pabbajanti</i>
<i>samaṇo āgacchati</i>	<i>satto tiṭṭhati</i>
<i>tathāgato sugato hoti</i>	<i>samaṇe atthaṃ pucchanti</i>

Translate into Pali :—

They go to the minister

The men see the ministers

The god, who is not a human being, approaches the "thus-gone"

¹ This word has several meanings, for some of which it is hard to find English equivalents. The central idea is that of "nature", "a nature", "a naturally occurring phenomenon", hence a (true) doctrine conforming to nature, to reality. The universe, including imponderable and mental phenomena as well as ponderable matter, is regarded as consisting of a finite number (less than 100) of these substances and phenomena.

You ask the philosopher (about) the doctrine
 We ask the philosopher who is "well-gone"
 The "thus-gone" gives up negligence
 The lay disciples enter the village
 The ascetics meditate
 The substance remains
 He reaches the top
 We ask the philosopher the meaning
 He gives alms

LESSON 3

Declension of bhagavant, brahman, and rājan

A few masculine nouns in stems other than *a* are of common occurrence. The usual title for the Buddha in Pali texts has the stem form *bhagavant*, meaning "the fortunate", "the bountiful", "the Master" (translations vary: "the blessed one", "the exalted one", etc.). The inflections in the nominative and accusative are as follows:—

	Singular	Plural
Nom.	<i>bhagavā</i>	<i>bhagavanto</i> ¹
Acc.	<i>bhagavantam</i>	

¹ N.B.—Except in the masculine declension in *a* and in the present participle the accusative plural is always the same as the nominative.

The noun *brahman*, meaning "God" (the supreme being and creator in the Brahmanical religion of the hereditary priesthood of India), is inflected in the nominative and accusative singular as follows:—

	Singular
Nom.	<i>brahmā</i>
Acc.	<i>brahmānam</i>

The noun *rājan*, "king", is similarly inflected in these cases.

Seventh Conjugation

Verbs of the *cur* or seventh conjugation (*curādi gaṇa*)¹ form present stems with the vowel *e* (or, much less often, with the fuller suffix *aya*, of which *e* is a contraction). The root vowel is strengthened and sometimes lengthened. As in the first conjugation *i* and *u* become *e* and *o*, but *a* is often lengthened (*vuddhi*) to *ā*. The personal endings are similar to those of the first conjugation. From the root *dis*, "to teach" :—

	Singular	Plural
3rd person	<i>deseti</i>	<i>desenti</i>
2nd person	<i>desesi</i>	<i>desetha</i>
1st person	<i>desemi</i>	<i>desema</i>

Similarly conjugated are :—

<i>kath</i>	<i>katheti</i>	he relates, he tells
<i>kam</i>	<i>kāmeti</i>	he loves
<i>chaḍḍ</i>	<i>chaḍḍeti</i>	he throws away, he abandons
(<i>ñ</i>) <i>ñap</i> (with the prefix (<i>p</i>) <i>pa</i>)	<i>paññāpeti</i>	he prepares, he declares (he regulates) (<i>ñ</i> is always doubled when between two vowels : or we can say initial <i>ñ</i> is always in fact (<i>ñ</i>) <i>ñ</i>)
<i>dhar</i>	<i>dhāreti</i>	he holds, he wears, he has, he accepts (with two patients/accusatives : x as y), he remembers
<i>mant</i>	<i>manteti</i>	he takes counsel, he dis- cusses (confidentially)

¹ Some grammars reckon this as the eighth conjugation. There are in practice six conjugations in Pali, the so-called fourth (*svādi gaṇa*) containing only one verb actually used in the Canon, which, moreover, is itself usually conjugated according to the fifth conjugation. Most of the old Pali grammarians reckon seven conjugations, some by splitting the fifth make eight. Each conjugation (*gaṇa*) is named after one of the roots belonging to it.

<i>mant</i> (with the prefix <i>ā</i>)	<i>āmanteti</i>	he addresses
<i>vañc</i>	<i>vañceti</i>	he deceives
<i>vad</i> (to speak) (with the prefix <i>abhi</i> , meaning "towards," "about")	<i>abhivādeti</i>	he salutes, he greets, he takes leave
<i>vās</i> (to dress) (with the prefix <i>ni</i>)	<i>nivāseti</i>	he dresses
<i>vid</i> (to feel) (with the prefixes (<i>p</i>) <i>paṭi</i> , meaning "towards", "back", and <i>saṃ</i>)	<i>paṭisaṃvedeti</i>	he feels, he experiences (something to be some- thing)
<i>veṭh</i> (to twist, to wrap) (with the prefix <i>ni(r)</i> , ¹ meaning "out")	<i>nibbeṭheti</i>	he untwists, he unravels, he explains, he rebuts

Vocabulary

Masculine nouns in *a* :—

<i>kālo</i>	time, opportunity, proper time (appropriate time)
<i>paccayo</i>	condition, cause
<i>bhāro</i>	burden, load
<i>lābho</i>	gain
<i>vipāko</i>	result
<i>vihāro</i>	life, way of life, dwelling (also used figuratively of a mental state, e.g., of happiness)
<i>hattho</i>	hând

EXERCISE 3

Translate into English :—

bhagavā dhammaṃ deseti
rājānaṃ vañcesi

¹ This prefix is often given as *ni*, coinciding in form with *ni*, "down". The form *nir* is seen when a vowel follows. When any consonant follows, the *r* is assimilated to that consonant, which thus appears doubled as here.

upāsakaṃ brāhmaṇaṃ dhāreti
 rājā purise āmanteti
 brāhmaṇo brahmāṇaṃ passati
 rājā khattiyo mahāmattaṃ pucchati
 brāhmaṇā rājānaṃ vadanti
 puriso bhāraṃ chaḍḍeti
 evaṃ kathenti
 kālaṃ paccayaṃ paññāpentī

Translate into Pali :—

The lay disciples salute the fortunate one
 He binds the hands
 I experience the result
 The king addresses the priest
 The priest who is minister speaks thus to the fortunate one
 Existence (is) the condition
 He remembers the meaning
 The fortunate one dresses
 The gods discuss the matter
 The fortunate one asks the king
 He enters the dwelling
 You rebut the argument
 The king takes counsel
 He renounces gain

LESSON 4

Past (Aorist) Tense

The usual past tense, which is called the " aorist " (*ajjatanī*) tense, is generally formed directly from the root (more rarely from the present stem) by adding special inflections. Sometimes the vowel *a* is prefixed to the root as an indication of past time, though the difference of inflections avoids ambiguity in most cases. This *a* goes between the prefix (*upasagga*), if any, and the root. It is called the " augment ". The root is sometimes changed to form a special aorist stem. There are three main forms of aorist according to the stem used, having some

differences in inflection also (they correspond only partially to the conjugations of the present tense).

The first form of the aorist, followed by the majority of verbs, simply adds a set of inflections beginning with the vowel *i* to the root (sometimes to the present stem). It may be illustrated from the root (*k*)*kam* with the prefixes *upa* and *saṃ*. The augment is not used with this root.

	Singular	Plural
3rd person	<i>upasamkami</i> , " he approached "	<i>upasamkamimsu</i>
2nd person	<i>upasamkami</i>	<i>upasamkamittha</i>
1st person	<i>upasamkamim</i>	<i>upasamkaminhā</i> (or <i>-imha</i> ¹)

¹ The 1st person plural aorist is of infrequent occurrence in the texts and the manuscript tradition is not consistent about the quantity of the final *a*.

The following verbs are inflected in the same way :—

<i>as</i> (to be)	<i>āsi</i>	he was, it was (note presence of augment : $a + a > ā$) (but 3rd pl. is <i>āsum</i>)
(<i>p</i>) <i>pa</i> -(<i>k</i>) <i>kam</i>	<i>pakkāmi</i>	he went away, pl. <i>pakkamimsu</i> (the singular has irregular lengthening of the root vowel in all three persons, the plural is regular)
(<i>j</i>) <i>jhe</i>	<i>jhāyi</i>	he meditated (using the present stem)
<i>pucch</i>	<i>pucchi</i>	he asked
<i>bandh</i>	<i>bandhi</i>	he bound
<i>bhās</i>	<i>abhāsi</i>	he said, he spoke (this root takes the augment)
(<i>p</i>) <i>pa</i> -(<i>v</i>) <i>vaj</i>	<i>pabbaji</i>	he went forth
(<i>p</i>) <i>pa</i> - <i>vis</i>	<i>pāvisi</i>	he entered, he went in (note presence of augment between prefix and root, forming a long vowel : $pa + a > pā$)
<i>ni-sīd</i>	<i>nisīdi</i>	he sat down

A second form of aorist is taken by verbs of the seventh conjugation. Here an aorist stem is formed by adding *s* to the present stem in *e*. The singular inflections are as in the first form of aorist. The 3rd person plural inflection is *um* ; the other plural persons are not used (> first form on strong root).

	Singular	Plural
3rd person	<i>desesi</i> , " he taught "	<i>desesum</i>
2nd person	<i>desesi</i>	<i>desittha</i>
1st person	<i>desesim</i>	<i>desimha</i>

(*desesi* coincides in form with the 2nd person singular present and has to be distinguished by the context.)

Similarly inflected are :—

<i>kath</i>	<i>kathesi</i>	he related, he told
<i>dev</i> (to lament)	<i>paridevesi</i>	he lamented, he grieved
(with the prefix <i>pari</i> , meaning " round ", " around ")		
<i>ā-mant</i>	<i>āmantesi</i>	he addressed

A third form of aorist is taken by a small but important group of verbs, mostly with roots ending in *ā*. Like the second form it has a stem in *s* and the usual singular inflections, but the plural inflections begin with the vowel *a*. The root *kar*, " to make," " to do," " to work," takes this form of aorist after changing irregularly to *kā*. Several verbs of this group take the augment.

	Singular	Plural
3rd person	<i>akāsi</i> , " he made "	<i>akamsu</i>
2nd person	<i>akāsi</i>	<i>akatttha</i>
1st person	<i>akāsim</i>	<i>akamhā</i>

Similarly inflected are :—

(t)thā	aṭṭhāsi	he stood, he remained
dā	adāsi	he gave
(p)pa-hā	pahāsi	he renounced

The root *hū* is very irregular in the aorist. The singular takes strengthening (*guṇa*) and *s*, the 3rd plural substitutes *e* for the root vowel :—

	Singular	Plural
3rd person	<i>ahosi</i> , " he was, " " there was "	<i>ahesum</i>
2nd person	<i>ahosi</i>	<i>ahuvattha</i>
1st person	<i>ahosim</i>	<i>ahumha</i>

(The root *bhū* is seen in the aorist only with prefixes, when it usually follows the above inflections : -*bhosi*, etc.)

The aorist is used for all kinds of past actions, including besides the " historical " or " narrative " past particularly the (present-) perfect : *desesim* = " I have taught ". (When more precise demarcations of time relations are needed, participles are used in conjunction with the main verb, as will be illustrated below—Lesson 24.) The second and first persons plural are not often found in the Pali texts. The third person is extremely common, both singular and plural.

Agreement of Verb and Agent

When a verb has two or more agents it usually agrees with the sum of the agents and is plural ; more rarely it may agree with the nearest agent only or with the agents taken as a collective, being singular. If the persons conflict, the second takes precedence over the third and the first over both.

Vocabulary

Some indeclinables (*nipāta*) :—

<i>atha</i>	then (<i>atha kho</i> combined mean " then ", " more-over " " rather ")
<i>ettha</i>	here

<i>kho</i>	indeed (slight emphasis)
<i>ca</i>	and (always follows the word it connects, or the first word of a phrase it connects: called therefore an "enclitic" or "postpositive". Very often repeated after each connected word)
<i>tadā</i>	then
<i>nāma</i>	by name (used after the name) (sometimes merely emphatic, "indeed")
<i>bhūtapubbaṃ</i>	formerly, once upon a time
<i>sace</i>	if

Masculine nouns in *a* :—

<i>kumāro</i>	boy, prince
<i>purohito</i>	high priest, (approx.) prime minister (the priest who is chief adviser to the king, "instructing": <i>anu-sās</i> , him in both secular matters and religious duties)
<i>māṇavo</i>	boy, young priest
<i>rājaputto</i>	prince
<i>sahāyo</i>	friend

EXERCISE 4

Translate into English :—

upāsakā nisīdiṃsu
 bhūtapubbaṃ rājā Disampati nāma ahosi. Reṇu nāma kumāro
 putto ahosi. Govindo nāma brāhmaṇo purohito ahosi.
 Jotipālo nāma māṇavo putto ahosi. Reṇu ca rājaputto
 Jotipālo ca māṇavo sahāyā ahesuṃ. atha kho Govindo
 brāhmaṇo kālam akāsi.¹ rājā Disampati paridevesi.
 evaṃ tadā āsi

Translate into Pali :—

The priest went away
 The fortunate one entered the village
 The son was called Uttara
 The fortunate one addressed Ānanda ²

¹ This idiom "made his time" means "he died".

² A famous disciple of the Buddha, his personal attendant and "dragon" (for keeping time-wasters at bay).

I have taught the doctrine
 The nobles approached the prince
 I spoke thus
 The prince went forth

LESSON 5

Pronouns : Personal and Demonstrative

The personal pronouns are inflected as follows :—

FIRST PERSON (stem *ma(d)*)¹

	Singular	Plural
Nom.	<i>ahaṃ</i> , " I "	<i>mayāṃ</i> , " we "
Acc.	<i>maṃ</i> , " me "	<i>amhe</i> , " us "

SECOND PERSON (stem *ta(d)*)

	Singular	Plural
Nom.	<i>tvam</i> , " thou ", " you "	} <i>tumhe</i> , " you "
Acc.	<i>taṃ</i> (or <i>tvam</i>) " thee ", " you "	

THIRD PERSON (stem *ta(d)*)

	Singular		Plural	
	Masculine	Feminine	Masculine	Feminine
Nom.	<i>so</i> , " he " (sometimes <i>sa</i>)	<i>sā</i> , " she "	} <i>te</i>	<i>tā</i>
Acc.	<i>taṃ</i> , " him "	<i>taṃ</i> , " her "		

¹ The declension of pronouns is very irregular. The forms given as " stems " are those which appear in compounds (Lesson 13). (In practice the 1st and 2nd person pronouns are hardly used in compounds.)

Although the person is expressed by the inflection of the verb, the pronouns of the first and second persons are frequently used, giving a slight emphasis to the subject. The third person pronoun is less often used in this way. The third personal pronoun is used also as a demonstrative, meaning "that", "it", in three genders. It is generally used as what is known as an "anaphoric" pronoun, that is to say it refers back to someone or something previously mentioned in a narrative. As opposed to the use in conversation and other direct speech of "pronouns of presence" referring to someone or something present ("this man says", "in that jar"), *ta(d)* is thus called a "pronoun of absence" because it is most often used to speak of someone or something in a story and therefore not present to the listeners. It may serve to connect the sentences of a narrative into a continuous paragraph or longer section. It is used also as an emphatic pronoun (in combination with another pronoun or occasionally with 1st person verb in sense of emphatic 1st person), for example in the expression *so 'ham* "I" (literally "that I"). In combination with a noun it is again emphatic and may sometimes be translated "the". The masculine and feminine demonstrative (anaphoric) pronouns are as above, the neuter inflections are :—

	Singular	Plural
Nom. and Acc. ¹	<i>taṃ</i> or <i>tad</i>	<i>tāni</i>

¹ Neuter words in Pali have always the same form for the nominative and accusative cases.

Another form of the demonstrative pronoun is used to denote a present object or person, corresponding roughly to the English "he", "she", "it", and "this" (also to "that" when the object is pointed at, i.e. present). It may be called a "deictic" pronoun, pointing to someone or something present to the hearers in direct speech. The inflections are the same, with the prefix *e* :—

(stem *eta(d)*)

	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nom.	<i>eso</i> (sometimes <i>esa</i>)	<i>esā</i>	<i>etaṃ</i> or <i>etaḍ</i>	<i>ete</i>	<i>etū</i>	<i>etāni</i>
Acc.	<i>etaṃ</i>	<i>etaṇi</i>				

Another demonstrative pronoun, also “deictic” or “present” and translatable “he”, “she”, “it”, or “this” and so hardly¹ distinguishable in meaning from *eta(d)*, is inflected as follows :—

(stem *idaṃ*-)

	Singular			Plural		
	Masculine	Femi- nine	Neuter	Mascu- line	Femi- nine	Neuter
Nom.	ayaṃ		idaṃ	ime	imā	imāni
Acc.	imaṃ					

There being no “definite article” in Pali the demonstrative pronouns are sometimes used where English would use the definite article, and may sometimes be translated “the” rather than “he”, “that”, “this”, etc.

Demonstrative pronouns must agree in number and gender with the nouns to which they refer.

The Verb *as*

The verb *as*, “to be”, asserts with emphasis the existence of something or somebody. (On the other hand *hoti* is not emphatic and is used also to state attributes: the minister is a priest, etc., and of something which happens or “becomes”: a man

¹ Where there is any distinction *idaṃ*- indicates a nearer object or emphasizes the nearness: *this* one, whilst *eta(d)* is simply indefinite.

is/becomes pleased, etc. The usual and more emphatic verb for " becomes ", " comes into existence ", however, is *uppaṇṇajati*—third conjugation : see Lesson 10). The verb *as* is very irregular ; the present tense is as follows :—

	Singular	Plural
3rd person	<i>atthi</i>	<i>santi</i>
2nd person	<i>asi</i>	<i>attha</i>
1st person	<i>asmi</i> or <i>aṃhi</i>	<i>aṃha</i> (sometimes <i>aṃhā</i>)

Frequently *as* is used, unlike other verbs, at the beginning of a statement : " There is . . . " The meaning is emphatic assertion of what is stated.

Negation

There are two main negative indeclinables, *na* and *mā*. The first is the usual negative " not ", placed in front of the word or phrase negated, or at the beginning of a negative sentence :—

tvam na passasi, " you do not see "

The vowel of *na* is often elided when the word following it begins with a vowel :—

n' atthi, " it is not ", " it doesn't exist "

The second negative is used for prohibitions or negative injunctions or wishes, usually with the second person of the aorist tense, which loses its time reference and applies to the present or future (sometimes a verb otherwise augmented appears without the augment in this construction) :—

mā paridevesi, " don't grieve "

More rarely *mā* appears, sometimes with the particle *eva*, or *h' eva*,¹ with the third person of the verb :—

mā h' eva rājā kālam akāsi, " may the king not die " (*mā h' eva* means " don't " or simply " not ").

¹ *h'* is the emphatic particle *ha*, " indeed," with elision of its vowel before another vowel.

mā with the third person appears regularly in polite address (see next Lesson).

A double negation is equivalent to a strong affirmation :—

mā h' eva kho kumāro na rajjam kāresi, " don't let the prince not rule (*kāresi* : aor. 3 sg.) the kingdom (*rajjam*) ", i.e. let him rule, he *must* rule.

Aorist of *vac*

The aorist of the verb *vac*, to say, is very irregular :—

	Singular	Plural
3rd person	<i>avoca</i> , " he said "	<i>avocum</i>
2nd person	<i>avoca</i> (also <i>avaca</i>)	<i>avocuttha</i> (also <i>avacuttha</i>)
1st person	<i>avocaṃ</i>	<i>avocumha</i> (or <i>-umhā</i>)

Vocative Case

The vocative case, or " nominative of address ", of masculine nouns in *a* has in the singular merely the uninflected stem : *deva*, " O king." The plural is the same as the nominative plural. The vocative is used " enclitically ", i.e. it does not stand at the beginning of a sentence.

Vocabulary

Verb of the first conjugation :—

apa-i apeti he goes from, he goes away (poetic)

Indeclinables :—

<i>tuṇhī</i>	silent, silently
<i>tena</i>	this way, that way
<i>pi</i>	also, too (like <i>ca</i> this follows the word, or the first word of the phrase, connected by it)
<i>ha</i>	indeed

Masculine nouns in *a* :—

<i>issaro</i>	lord, god
<i>nirodho</i>	cessation (of unhappiness and of perception, sensation and mental states), peace of mind, calm
<i>paribbājako</i>	wanderer
<i>mahārājā</i>	great king, king (nom. sg. as <i>rājan-</i> , but rest follows <i>a</i> declension on stem <i>-rāja-</i> , e.g. : acc. <i>mahārājaṃ</i> . The nom. pl. may be written either <i>~ā</i> or <i>~āno</i>) ¹

EXERCISE 5

Translate into English :—

Reṇu rājaputto rājānaṃ Disampatiṃ etad avoca. mā kho tvam
 deva paridevesi. atthi deva Jotipālo nāma māṇavo putto ti.
 atha kho rājā Disampati purisaṃ āmantesi.
 ahaṃ ime dhamme desesiṃ
 rājā khattiyo taṃ purisaṃ etad avoca
 mā samaṇaṃ upasaṃkami
 ahaṃ purohito brāhmaṇo aho siṃ
 ahaṃ asmi brahmā issaro
 idaṃ avoca bhagavā ²
 te rājaputtaṃ avocaṃ
 mā saddaṃ akattha
 so nirodhaṃ phusati
 samaṇā amha
 na taṃ deva vañcemi
 eso mahārāja bhagavā
 mayaṃ bhagavantaṃ upasaṃkamimhā
 atthi kāyo
 upeti pi apeti pi
 evaṃ ³ etaṃ brāhmaṇa

¹ In compounds words sometimes lose their characteristic stems, the new compound-words being assimilated to the *a* declension.

² Rhetorical and emotive inversion of agent and verb, for emphasis. In their context these words follow the utterance of an important statement.

³ *ṃ* may change to *ṁ* when a vowel follows in close junction.

Translate into Pali :—

The wanderer said this to the fortunate one
 Those wanderers were silent
 I teach the doctrine
 I am a priest
 This king is a human being, I too am a human being
 I love her
 Don't go in (sing., use two words only)
 We said to that fortunate one
 Don't grieve (plur.)
 He goes forth (use pronoun)
 Then (add *kho*) Mahāgovinda the priest towards those nobles
 approached that way
 He said this to those nobles
 They ask me the meaning
 He said this to us
 She said this to me
 I teach this doctrine
 This (is) cessation (use *idam-*)
 You are (emphatically) priests, O Vāsetṭhas (word order :
 pronoun, *kho*, verb, vocative . . .)

LESSON 6

Imperative Tense

The imperative (*pañcamī*) tense is formed from the present stem with some special inflections :—

	Singular	Plural
3rd person	<i>bhavatu</i>	<i>bhavantu</i>
2nd person	<i>bhava</i>	<i>bhavatha</i>
1st person	<i>bhavāmi</i>	<i>bhavāma</i>

—the first persons and the second person plural coincide with the present indicative. The second person singular has usually no inflection but sometimes the inflection *hi* is added, in which case the stem vowel *a* is lengthened. The following verbs, and

all verbs of the seventh conjugation, regularly have the *hi* inflection :—

jīv jīvāhi live !, make your living !
i ehi go !, you must go
vad vadehi say !, speak ! (the stem vowel is irregularly changed to *e*)
hū hohi be !

The third person singular imperative of *hū* is *hotu*. From *as* the 3rd person singular is occasionally used :—

atthu, it may be, may it be, it shall be (always impersonal).
 (as rarely appears as imperative in other persons, an example is *attha* = "you be !")

The imperative expresses commands and prohibitions, but also invitations and wishes. In the second person the sense is usually that of a command, whereas the 3rd person imperative used in a similar situation with the title or name of the person addressed, or the polite pronoun, expresses a polite invitation.

The imperative verb often stands at the beginning of a sentence.

The imperative of *(t)thā* is used (besides the sense "wait", "remain" : *ettha tiṭṭha*, "wait here") in the meaning : "let it be," "never mind," "let him not," "don't trouble." Eg. *tiṭṭhatha tumhe*, "don't you bother."

Respectful Address

The stem *bhavant-* (of the present participle of *bhū*) is used as a pronoun of polite or respectful reference or address (*tvam* being restricted to familiar address) but with a verb of the 3rd person (except in the vocative case : see Lesson 8) :—

	Singular
Nom.	<i>ohavaṃ</i> , "you", "sir", "his honour"
Acc.	<i>bhavantaṃ</i>

Quotation

The indeclinable *ti* means "end quote" and stands at the

end of any passage in direct speech. It is used also to mark something thought. Anything quoted, whether a line of verse or a single word (e.g. in giving a definition or in mentioning a word or concept : *kāyo ti* = " ' body ' ", *kusalan ti*¹ = " the word ' good ' ", " the good ", " the concept of the good "), is marked in the same way. Indirect speech is exceedingly rare in Pali, so that instead of such English constructions as " he said (or thought) that so and so " or " when he asked so and so " we find direct speech with *ti* : " so and so *ti* he said."

Any short vowel immediately preceding *ti* is lengthened. The pure nasal *m* is changed to the dental nasal *n*.

evam devā ti, " (it is) so, O king " (end quote)

n' eso n' atthi ti vadāmi, " I don't say ' This doesn't exist '."

(Here the first *na* goes with *vadāmi* and the second with *atthi*; the quotation starts after the first *na*, with " *eso . . .* ")

This indeclinable sometimes appears in a fuller form : *iti*, which is emphatic and may generally be translated " this ", " that ", " thus ". It may refer to a statement (or a philosophical view or conception) from a distance instead of marking the end of the actual words. The two forms may be used together for emphasis.

Sixth Conjugation

Verbs of the *tan* or sixth conjugation (*tanādi gaṇa*)² form present stems with the suffix *o*. The personal endings are the same as for the first conjugation. From the root *kar*, " to do, " " to make, " " to work, " the present tense is :—

	Singular	Plural
3rd person	<i>karoti</i>	<i>karonti</i>
2nd person	<i>karosi</i>	<i>karotha</i>
1st person	<i>karomi</i>	<i>karoma</i>

The imperative tense is *karotu* (3rd sing.), *karontu* (3rd plur.), *karohi* (2nd sing.), etc. (rest as present).

¹ *kusalam* is a neuter word (nom. sing. in *-am*). Before *ti*, *m* > *n*.

² Some grammars reckon this as the seventh conjugation.

Similarly conjugated are :—

(p)pa-ap(p)	pappoti	he attains, he arrives (a rare, "poetic" verb ; cf. in ordinary speech <i>phusati</i> and <i>upasaṃkamati</i>)
vi-ā-kar	vyākaroti	he explains
tan	tanoti	it expands, it stretches
sak(k)	sakkoti	he can, he is able to (used with the infinitive—Lesson 19)

(In the aorist this verb follows the third form, with s, but $k + s > kh$, hence : *asakkhi*, he could)

kar is the only verb of this conjugation which is frequently used. It is found in many idioms, such as : take in the hand, assume an appearance or expression, perform a feat, make a reply ; also to do an action which is specified by a patient-noun, as *sajjhāyaṃ karoti*, "he does studying," i.e. "he studies".

Vocabulary

Verbs of the first conjugation :—

<i>anu-sās</i> (to rule) (the prefix <i>anu</i> means "after", "following")	<i>anusāsati</i>	he advises, he instructs (used especially of ministers of a king, also figuratively of a teacher)
<i>abhi-(k)kam</i> <i>ā-i</i>	<i>abhikkamati</i> <i>eti</i>	he goes forward, he advances he comes (the vowels coalesce : only the context can decide whether the meaning is "goes" or "comes")
<i>khād</i>	<i>khādati</i>	he eats, he bites, he chews
<i>pā</i>	<i>pivati</i>	he drinks (irregular stem)
(p)pa-hū	<i>pahoti</i>	he can (more emphatic than <i>sak(k)</i>)

Masculine nouns in *a* :—

<i>okāso</i>	opportunity
<i>thūpo</i>	monument, pagoda
<i>pariyāyo</i>	course (lit. and fig., including discourse and manner of doing something)
<i>vaṇṇo</i>	colour, beauty, praise, class

saṅkha conch (trumpet)
sajjhāyo learning, studying, study

Indeclinable :—

bhavam good fortune !, best wishes ! (in greetings, with imperative of *as*)

EXERCISE 6

Translate into English :—

ehi tvam purisa. yena Jotipālo māṇavo ten' ¹ upasaṅkama.
 Jotipālam māṇavam evam vadehi . . . evam ² devā ti . . . so
 puriso Jotipālam māṇavam etad avoca : bhavam ³ atthu
 bhavantam Jotipālam ⁴ māṇavam. rājā Disampati bhavan-
 tam Jotipālam māṇavam āmanteti . . . Jotipālo māṇavo
 yena rājā Disampati ten' upasaṅkami. Jotipālam māṇavam
 rājā Disampati etad avoca. anusāsatu bhavam Jotipālo
 māṇavo . . . te atthe anusāsati.

gaccha tvam Ānanda
 idaṃ hara
 etu bhagavā
 ayaṃ samaṇo Gotamo ⁵ āgacchati
 nibbeṭhehi sace pahosi
 desetu sugato dhammam
 pivatha khādathā ti
 abhikkama mahārāja
 thūpaṃ karonti
 etha tumhe

Translate into Pali :—

Let the fortunate one sit down
 Bring that !
 That man must come
 Let the priest not trouble

¹ Elision of final *a* before another vowel.

² *evam* with a vocative as here signifies assent. It may be translated "so (be it)" or simply "yes".

³ *m* > *m* before a vowel.

⁴ This greeting is idiomatic, using the accusative of the person greeted with an indeclinable and the imperative of the verb *as*; cf. the "accusative of specification of state", Lesson 2.

⁵ Name of the clan (*gotta*) to which the Buddha belonged. Used like a surname.

He makes an opportunity
 The king said this : " We must go "
 I do not say this world doesn't exist
 Give that up !
 Let not the honourable Govinda go forth
 Study ! (plur.)
 Ask the fortunate one (about) this subject-matter
 This conch makes a noise

LESSON 7

Past Participle

The past participle is usually formed from the root with the suffix *ta* or *ita*. Thus :—

(<i>p</i>) <i>pa</i> -(<i>k</i>) <i>kam</i>	<i>pakkanta</i>	gone away, left (assimilation $m + t > nt$)
<i>kar</i>	<i>kata</i>	done (final <i>r</i> elided)
<i>kilam</i>	<i>kilanta</i>	tired
<i>kup</i> (to be angry)	<i>kupita</i>	angered
<i>gam</i>	<i>gata</i>	gone (final <i>m</i> elided)
<i>adhi-gam</i> (the prefix <i>adhi</i> means " over ")	<i>adhigata</i>	understood
<i>ā-gam</i>	<i>āgata</i>	come
<i>saṃ-anu-ā-gam</i>	<i>samannāgata</i>	endowed, acquired (<i>anu-ā</i> $> anvā > annā$ by assimilation)
<i>ni</i> -(<i>g</i>) <i>gah</i> (to seize, to grasp)	<i>niggahita</i>	refuted
<i>chadd</i>	<i>chaddita</i>	thrown away, abandoned
(<i>p</i>) <i>pa</i> -(<i>ñ</i>) <i>ñap</i>	<i>paññatta</i>	declared, prepared (<i>p</i> assimilated to <i>t</i>)
(<i>t</i>) <i>thā</i>	<i>thita</i>	stood, stayed (final vowel elided)
<i>saṃ-tus</i> (to be pleased)	<i>santutṭha</i>	contented, satisfied
<i>dis</i>	<i>desita</i>	taught (present stem is used)

(d)dis	diṭṭha	seen (irregular assimilation)
pucch	puṭṭha	asked (assimilation <i>cch</i> + <i>ta</i> > <i>ṭṭh</i>)
bandh	baddha	bound (nasal elided, <i>t</i> assimilated to <i>dh</i>)
bhās	bhāsita	spoken
bhū	bhūta	been
ni(r)-mā (to measure)	nimmita	created
vi-muc (to become free)	vimutta	freed
ni-rudh (to obstruct)	niruddha	stopped, ceased, ended
vac	vutta	said (irregular formation: a form of weakening of the root)
(p)pa-(v)vaj	pabbajita	gone forth
sam	santa	calmed
(s)su (to hear)	suta	heard

The past participle is normally passive (*kammapada*) in meaning, but past participles of intransitive verbs (and even of some transitive verbs used intransitively), especially of those meaning "go", "move", "go forth", are sometimes constructed as active. The past participle may be equivalent to a (normally passive) finite verb in the past tense. It then appears in the nominative case and agrees in number and gender with the agent (if active) or the patient (if passive). Usually it indicates the "present-perfect", as in conversation, e.g. :—

mayam . . . upasaṃkantā, "we have approached . . .", "we have come . . ." (announcing their arrival to see someone).

Instead of standing alone as equivalent to a finite verb the past participle may be accompanied (usually followed) by the present tense of verbs meaning "to be", stressing the "present-perfect" sense.¹

¹ These constructions, which are called "periphrastic", will be discussed further in Lesson 24.

Some past participles are used as nouns (e.g. *bhāsitam* may mean " what was spoken ", " speech ", " saying "), and all of them may be used as " adjectives " (e.g. *kupita* = " angry ") qualifying and agreeing with nouns in gender, case, and number. Some have acquired special meanings as nouns. They are inflected like nouns in *a*, in the three genders.

Neuter Nouns in -a

Neuter nouns in *a* have their nominative singular in *am* (as well as their accusative) and their nominative and accusative plural in *āni*. The rest of their declension is the same as for masculines in *a*. Thus from the stem *yāna*, " carriage," we have :—

	Singular	Plural
Nom. and Acc.	<i>yānam</i>	<i>yānāni</i>

Instrumental Case

The third or instrumental (*tatiyā*, *karāṇa*) case is used to express the instrument by means of which an action is done. Masculine and neuter nouns in *a* have the singular instrumental inflection *ena* and the plural *ehi*. The first personal pronoun has in the singular the forms *mayā* and *me*, " by me," the latter form being enclitic (it need not follow the word with which it is most closely connected, but cannot stand at the beginning of a sentence). The instrumental plural is *amhehi*. Eg. : *kāyena phusati*, " he touches with (his) body." Likewise " he acquiesced by his silence " is . . . *tuṇhībhāvena* ; bringing water " in a bowl " is *pattena*. The instrumental embraces a wide range of idioms, including " covered with dust ", " . . . with clothes (dressing) ", " pleased with " or " by " a saying or by seeing, and a series of special uses which will be considered in the next Lesson.

Passive Sentences

When the action of a sentence is expressed by a passive (*kammapada*) verb, the agent is expressed by the instrumental

case. A common construction is the past participle used as an impersonal (*bhāva*) passive verb and inflected in the nominative singular neuter as sentence-verb :—

evam me sutam, "thus it was heard by me," or "thus I have heard" ("present-perfect").

If there is a patient, and the action is expressed by a past participle, the patient will be in the nominative case and the participle will agree with it in gender, case, and number, as if it were an adjective :—

mayā ime sattā nimmitā, "by me these beings were (/have been) created," "I (have) created these beings."

N.B.—The agent (*kattar*) may be expressed either by the nominative or by the instrumental, and the patient (*kamma*) either by the accusative or by the nominative, according to the active or passive construction of the sentence.

The stems in consonants form instrumentals with the inflection *ā* :—

Stem	Instrumental
<i>bhagavant</i> <i>brahman</i> <i>rājan</i>	<i>bhagavatā</i> <i>brahmunā</i> <i>raññā</i> (<i>j + n</i> assimilated to <i>ññ</i>)

The other pronouns form instrumentals as follows :—

Nominative	Instrumental Singular	Instrumental Plural
<i>tvam</i> <i>so and tam</i> <i>sā</i> <i>ayam</i>	<i>tayā, te</i> <i>tena</i> <i>tāya</i> <i>iminā</i> (M. and N.) <i>imāya</i> (F.)	<i>tumhehi</i> <i>tehi</i> <i>lāhi</i> <i>imehi</i> (M. and N.) <i>imāhi</i> (F.)

Neuter nouns in *a*, nominative singular :—

āsanaṃ seat
kammaṃ work

<i>kicchaṃ</i>	difficulty
<i>gehaṃ</i>	house, building
<i>gottaṃ</i>	clan
<i>cīvaraṃ</i>	robe
<i>dānaṃ</i>	gift, donation, alms
<i>dukkhaṃ</i>	unhappiness, misery, suffering
<i>dvāraṃ</i>	door, gate
<i>dhanaṃ</i>	money, wealth
<i>puññaṃ</i>	merit, good, goodness, meritorious action
<i>maranaṃ</i>	death
<i>yojanaṃ</i>	league (actually about 4·5 miles)
<i>sahassaṃ</i>	thousand
<i>sīlaṃ</i>	virtue, good conduct
<i>sukhaṃ</i>	happiness

Vocabulary

Indeclinable :—

āma yes

EXERCISE 7

Translate into English :—

iminā mayaṃ nimmitā
 mayaṃ brahmunā nimmitā
 desito Ānanda mayā dhammo ¹
 iminā tvaṃ purisa dhanena jīvāhi
 vimutto tathāgato
 te ca me evaṃ puṭṭhā āmā ti vadanti
 idam ² āsanaṃ paññattaṃ
 ete manussā geḥaṃ pavisanti
 niggahīto 'si ³
 kilanto 'smi
 dānaṃ detha

Translate into Pali :—

They experience happiness
 The doctrine has been declared by me

¹ *desito* placed at the beginning for emphasis. As a rule departures from the usual word order in prose indicates emphasis, strong emotion.

² *m* may change to *n* when a vowel follows.

³ *asi* with elision of the first vowel.

The wanderer is (*hoti*) contented
 Death (is) misery
 I have heard this
 I did the work
 He gives a donation
 The body (is) tired

LESSON 8

Further Uses of the Instrumental Case

The other more or less distinct uses of the instrumental case may be noted here for reference.

Accompaniment: *brāhmaṇena saddhim*, "with the priest," "accompanied by the priest."

The indeclinable *saddhim*, "with," is generally used in these expressions, following the noun, and we may equally say that *saddhim* requires the instrumental. "Talking", "discussing" (*mant*) with a person need not take *saddhim*.

Possession (endowment): a past participle meaning "endowed with", or the instrumental of the reflexive pronoun *attan* (see Lesson 22), is used with the word indicating the virtue or vice in question in the instrumental: *sīlehi samannāgato*, "endowed with virtues."

Filled "with water"; filled "with happiness"; filled "with noise" (*saddena*).

Cause (but in scientific/philosophical discourse the ablative case is used to express causal connections: Lesson 14): *bhagavatā vādena kupito*, "angry at (with) the fortunate one's statement"; *cīvarena santuṭṭho*, "satisfied with the robe"; *atthēna*, "because of that business/matter"; *karaṇīyena*, "(engaged in some) business"; *iminā p' aṅgena*, "(you shouldn't go) for this reason" (*aṅgaṃ* = "limb", "characteristic", "factor", and so is used in expressions such as "because of this": related to "endowment").

Equality: *samasamo vaṇṇena*, "quite equal in beauty." In making a comparison the instrumental may be used only if the act of comparison is first described generally and indefinitely: *purisena purisaṃ*, "(comparing) a man with a man"

(for a specific, conclusive comparison, "this is better than that," the ablative case is used : see Lesson 14).

Price : *sahassena*, "for a thousand" (i.e. sell for 1,000 *kaḥāpaṇas*, the standard silver coin).

Way (which way, direction) : "by one way" ; "by another way" ; *dvārena*, "by the gate" (entering, leaving).

Direction, orientation : "from West to East" (both in instrumental) and each followed by the indeclinable *ca* ; "from North to South".

Manner : *iminā*, "in this way" ; *iminā pariyāyena*, "through this course (procedure)", "in this manner" ; *kāyena paṭisaṃvedeti*, "he experiences through his body" ; *santena*, "calmly" (thus instrumentals may be used like "adverbs of manner") ; "on his right side" (manner of lying) ; *kicchena adhigataṃ*, "understood with difficulty" ; "he sat practising a certain kind of meditation" (instrumental, as if "manner" of sitting). This sense is in fact adjacent to the ordinary "instrument" sense, as we see in expressions such as : serving with actions (*kammena*), whether physical or mental, or with speech ; honouring, entertaining, etc., with music, dancing, garlands, etc.

Means of livelihood, means of explanation or description (cf. instrument), means of acquiring goodness, *puññam*, such as *dānena*, "by giving," or of expiating past deeds (*kammam*).

Vehicle : *yānena gacchati*, "he goes in (by) a carriage," *nāgena*, "by elephant."

Motive : *gāravena*, "through respect" (he did not speak).

Time by means of which (at the end of which) or particular time at which : *aparena samayena*, "after some time," "in due course" ; *tena samayena*, "at that time" ; *accayena*, "through (after) the passage/passing away" (of time or of a person : specified in the genitive case).

Age at which.

Measure (cf. the ablative case, Lesson 14) : *dvādasayojanāni ahosi āyāmena*, "it (a city) was twelve leagues in length" ; *sattayojanāni vitthārena*, "seven leagues in breadth." Compounds ending in the word *matta-*, meaning "measure", are also used in the instrumental case : *jannumattena*, "knee deep."

Classification : birth, clan, family, kind, and similar relations : *Gotamo gottena*, " a Gotama by clan " ; *jātivādena*, " in respect of class (station by birth). "

Dissociation (cf. accompaniment : we find in a number of words and expressions a tendency to associate opposite and contradictory ideas ; in the present case there is fortunately no ambiguity) : *adaṇḍena*, " without force " (negative prefix *a-*) ; also instrumental used with the indeclinable *aññatra*, " except for, " " apart from " : *aññatra brāhmaṇena*, " except for the priest. "

Other idioms with the instrumental :—

āsanena nimanteti, " he invites to sit down, " " he offers a seat " ;

kālena kālaṃ, " from time to time, " " regularly " ;

lābhena lābhaṃ, " from gain to gain " (wishing always for more gain, with one gain on to another) ;

aññena aññaṃ (" one with another ", literally " other with other "), " irrelevantly " ;

sabbena sabbam (" all with all ", i.e.) " completely ", " absolutely thoroughly " (as in knowing some doctrine).

Present Participle

Present participles (*missakiriyā*), active in meaning, are formed from the present stem of verbs by adding the suffixes *nt* or *māna* and declining like nouns. They indicate an action which takes place simultaneously with (*missa*) the main action of the sentence. From *bhū* are formed the stems *bhavant* and *bhavamāna*, both meaning " being ". The *nt* stem, which is much more commonly used for almost all verbs, is inflected as follows, for example from *gam* :—

	Singular	Plural
Nom.	<i>gacchaṃ</i> or <i>gacchanto</i> , " going "	<i>gacchantā</i>
Acc.	<i>gacchantam</i>	<i>gacchante</i>
Instru.	<i>gacchatā</i>	<i>gacchantehi</i>

Note the weak form of stem (without nasal) in the ins. sg.

From other conjugations, masculine nominative singular : *karonto*, "doing" ; *paññāpento*, "declaring."

The forms in *māna* are inflected in exactly the same way as other nouns in *a*. From *as* we have as stem *samāna*, "being," masculine nominative singular *samāno*, which is used quite frequently—more frequently than *sant*, though the latter is also current. Since the words *bhavant* (and *bhava*) and *sant* have certain special meanings¹ as well as that of "being", *samāna*, which has not, avoids ambiguity.

Present participles are used like "adjectives" (as past participles may be) "qualifying" nouns, with which they agree in gender, case, and number.

The Pronoun *bhavant*

Bhavant is inflected like *gacchant* when it means "being". From the same stem is formed the honorific pronoun *bhavant*, "you," "sir," "your honour," "his honour," which has largely divergent inflections :—

	Masculine	
	Singular	Plural
Nom.	<i>bhavam</i>	<i>bhavanto</i> or <i>bhonto</i> (by contraction of <i>ava</i> > <i>o</i>)
Acc.	<i>bhavantaṃ</i>	<i>bhavante</i>
Instru.	<i>bhotā</i>	<i>bhavantehi</i>

Vocative singular : *bho* (plural as nominative : *bhonto*).

The nominative case of this pronoun is used for the 3rd person, the vocative for the 2nd person : *ayaṃ bhavam*, "this honourable" ; *tvam bho*, "you, sir."

¹ For *bhavant*, see below, though with special inflections. *Bhavo* means "existence", "good fortune" ; *sant* means "existing", hence "true", more rarely "good".

Gerund

The gerund (*pubbakiriyā*), an indeclinable participle, is used to express an action preceding (*pubba*) the action of the main verb of a sentence. It may thus conclude a subordinate clause. The agent of the gerund is the same as that of the main action. Complex sentences are constructed with clauses concluded by participles or gerunds preceding the main clause with the main verb. In this way the agent is described as performing a group or series of actions. Each clause may have its own patient (i.e. gerunds may take patients in the accusative, like other verb forms). The gerund is usually (but far from always) formed from the same stem as the past participle by adding the suffixes *tvā*, *itvā*, or *ya* :—

<i>upa-sam-(k)kam</i> <i>kar</i>	<i>upasaṃkhamitvā</i> <i>katvā</i>	having approached having done ; <i>karitvā</i> is also used
<i>gam</i>	<i>gantvā</i>	having gone
<i>(g)gah</i>	<i>gahetvā</i>	having taken
<i>chid</i>	<i>chinditvā</i>	having cut
<i>u(d)-(t)thā</i> (the prefix <i>u(d)</i> means " up " ¹)	<i>utthāya</i>	having stood up
<i>ā-dā</i>	<i>ādāya</i>	having taken (often equivalent to simply " taking " in English)
<i>(d)dis</i>	<i>disvā</i>	having seen
<i>vac</i>	<i>vatvā</i>	having said
<i>abhi-vad</i>	<i>abhivādetvā</i>	having greeted
<i>ni-vās</i>	<i>nivāsetvā</i>	having dressed
<i>vi-vic</i> (to separate)	<i>vivicca</i>	having become separated from, having become isolated (<i>vic + ya</i> > <i>vicca</i>)
<i>(p)pa-vis</i>	<i>pavisitvā</i>	having entered
<i>(s)su</i>	<i>sutvā</i>	having heard

¹ It is sometimes given as simply *u*, since the *d* rarely appears in practice, but after this *u* any consonant is doubled (= assimilation of the *d* to it).

(p)paṭi-(s)su	paṭissutvā	having agreed, having assented
(p)pa-hā	pahāya	having renounced
hū	hutvā	having been

Vocabulary

Verbs of the first conjugation :—

ji	jayati	he conquers, he wins, he defeats
labh	labhati	he obtains, he gets
(p)pa-su (to crush, to extract (liquids), to produce)	pasavati	he generates

Nouns :—

āyāmo	length
gāravo	respect
daṇḍo	stick, force, punishment
nāgo	elephant
pañho	question
bhūto	living being (p.p. of bhū used as a noun)
vitthāro	breadth
agāraṃ	house, home
annaṃ	food
cittaṃ	thought, mind, heart (figuratively)
jīvitam	life
jhānaṃ	meditation
ṭhānaṃ	place
nagaraṃ	city
nibbānaṃ,	extinction (of existence), liberation (from
parinibbānaṃ	existence), Nirvāṇa ¹
pānaṃ	drink
bhāsitaṃ	speaking, saying (p.p. of bhās used as a noun)
bhojanaṃ	meal, food
vatthaṃ	garment (plural : clothes, dress)

¹ The prefix *pari* is generally used when referring not to Nirvāṇa itself as a state, or non-state, but to the event of an individual's (final) attainment of it at the end of his worldly life, and especially to the Parinibbāna of the Buddha himself.

<i>viññāṇaṃ</i>	consciousness
<i>veraṃ</i>	hatred
<i>saraṇaṃ</i>	protection, refuge
<i>senāsanaṃ</i>	abode, resting place

Indeclinables :—

<i>diṭṭhā</i>	excellent, splendid !, it's lucky, it's wonderful
<i>vata</i> (enclitic)	surely, indeed ! (strong emphasis or mild expletive, expressing a wish, regret, reproach or surprise : cf. " alas ! ", " I say ! ")
<i>handa</i>	well !

EXERCISE 8

Translate into English :—

ahaṃ tena samayena rājā Mahāsudassano ahoṣiṃ
 dānena n' atthi puññaṃ
 te 'haṃ ¹ upasaṃkamitvā evaṃ vadāmi
 maṃ abhivādetvā pakkāmi
 disvā evaṃ avocumha
 diṭṭhā bho satta jīvasi
 jayaṃ veraṃ pasavati
 brāhmaṇo brahmunā manteti
 evaṃ bho ti
 handa vata bho gacchāma
 kālaṃ karonto avoca
 rājā samāno idaṃ labhati
 jhānaṃ jhāyati
 mayaṃ bhagavantaṃ saraṇaṃ gacchāma, dhammaṃ ca ²
 jīvitaṃ demi

Translate into Pali :—

They enter by this gate
 The king, having greeted the fortunate one, sat down
 Having approached (and) greeted the fortunate one, they sat
 down
 Having approached them I ask these questions
 Having dressed, taking a bowl I entered the village

¹ *ahaṃ* with elision of initial *a* after another vowel.

² Assimilation *m + c > ṃc* in junction.

Gentlemen ! do not say thus
 The honourable Jotipāla went forth
 (As he is) going he sees
 I do not take counsel with God
 He entered the house
 He gives a drink
 I do not get food
 He sees the garment
 He is (*hoti*) satisfied with the resting place
 Living beings experience unhappiness
 The lay disciples come to the place

LESSON 9

Passive Conjugation

Verbs form passive stems with the suffix *ya* or *īya* added to the root. The root is usually unchanged, but some roots show a weaker form. Normally the root has the same form as in the past participle. Roots ending in a vowel often lose the vowel. The inflections are the same as in the active. It is the stem which shows whether a verb is active or passive.

Root (*p*)*pa-hā*, present indicative passive (*kammapada*) :—

(Root vowel elided)

	Singular	Plural
3rd person	<i>pahtiyati</i> " it is given up "	<i>pahtiyanti</i>
2nd person	<i>pahtiyasi</i>	<i>pahtiyatha</i>
1st person	<i>pahtiyāmi</i>	<i>pahtiyāma</i>

The simple verb *hā* (" to abandon ", " to diminish ") may have the unweakened stem *hāya*.

Frequently the *ya* suffix is assimilated to the final consonant of a root, and sometimes its presence is inferred merely from the apparent doubling of this consonant.

Other passives are :—

<i>kar</i> (to do)	<i>karīyati</i>	it is done (the <i>i</i> may be long or short ; another spelling is <i>kayirati</i>)
(<i>ñ</i>) <i>ñā</i> (to know) (with the prefix (<i>p</i>) <i>pa</i>)	<i>paññāyati</i>	it is understood
<i>dā</i> (to give)	<i>dīyati</i>	it is given
(<i>d</i>) <i>dis</i> (to see)	<i>dissati</i>	he is seen
<i>vac</i> (to say)	<i>vuccati</i>	it is said, it is called (cf. the past participle : <i>vutta</i>)
<i>han</i> (to kill)	<i>haññati</i>	he is killed

Passive verbs are not very common in Pali, which has a strong preference for the active except in certain favoured expressions with past participles.

An aorist passive is sometimes formed by adding the aorist inflections to the passive stem : *haññimsu*, " they were killed."

A present participle passive is formed by adding the suffix *māna* to the passive stem and inflecting as a participle : *kayiramāna*, " being done."

Feminine Nouns in -ā

Feminine nouns in *ā* have the following inflections in the first three cases :—

	Singular	Plural
Nom.	<i>kathā</i> , " talk," " story "	(<i>kathā</i> or) <i>kathāyo</i>
Acc.	<i>kathaṃ</i>	
Ins.	<i>kathāya</i>	<i>kathāhi</i>

(cf. the inflection of the pronoun *sā*, " she.")

Feminine nouns in *ā* :—

<i>avijjā</i>	ignorance
<i>upāsikā</i>	female lay disciple
<i>taṇhā</i>	desire, " thirst "

<i>devatā</i>	deity, divine being, spirit
<i>paññā</i>	understanding, wisdom
<i>parisā</i>	assembly
<i>mālā</i>	garland
<i>vācā</i>	speech
<i>viññā</i>	science, knowledge
<i>vedanā</i>	sensation
<i>saññā</i>	perception
<i>sālā</i>	hall

Vocabulary

Verb of the first conjugation :—

apa-(k)kam *apakkamati* he goes off, he withdraws
 (the prefix *apa*
 means " off ",
 " away ")

Noun :—

aḷo goat

Indeclinables :—

bhante sir ! (polite address to a Buddhist monk)
vā or, either (enclitic, used like *ca*—Vocab. 4)
saccam it is true that, is it true that ? (whether this is inter-
 rogative can appear only from the context—and no
 doubt from the intonation in speaking)

EXERCISE 9

Translate into English :—

kāyā hāyanti
ayaṃ kho sā brāhmaṇa paññā
esā taṇhā pahīyati
bhojanam dīyati
saccam Nigrodha bhāsītā te esā vācā (interrogative)
saccam bhante bhāsītā me esā vācā (affirmative reply to the
 preceding sentence)
idaṃ vuccati cittan ti vā viññāṇan ti vā
tā devatā maṃ etad avocaṃ

atthi kho bho Maṇikā ¹ nāma vijjā
 saññā ca vedanā ca niruddhā honti ²
 Sujātā nāma bhante upāsikā kālakatā ³
 evam pi kho Sunakkhatto mayā vuccamāno apakkami
 samaṇo Gotamo imaṃ parisam āgacchati

Translate into Pali, using the present passive in the present time sentences :—

These phenomena are abandoned
 Goats are killed
 The priest is seen
 Ignorance is given up
 He is called an ascetic
 This is called misery
 Taking a garland they went to the hall

LESSON 10

Future Tense

The future (*bhavissanti*) tense has the same inflections as the present, added usually to a stem having a strong form of the root and the suffix *iss*, or in the seventh conjugation usually *ess* :—

<i>gam</i>	<i>gamissati</i>	he will go
<i>dis</i>	<i>desessati</i>	he will teach
<i>bhū</i>	<i>bhavissati</i>	he will be, there will be

(as and other verbs meaning "to be" rarely form their own futures, *bhavissati* is used for all of them)

<i>labh</i>	<i>labhissati</i>	he will get
<i>saṃ-vi-bhaj</i> (to resort to)	<i>saṃvibhajissati</i>	he will share

¹ A magic science for thought-reading.

² As here, *hū* is sometimes used as an "auxiliary" verb with a past participle : "are stopped," "have ceased." This construction is described as "periphrastic", cf. Lesson 24, and is equivalent to a single passive verb. It is much more commonly used than the latter.

³ Cf. *kūlam akāsi* in Exercise 4 ; here *kāla-* is compounded with the participle, the whole functioning grammatically as a past participle.

The meanings include the expression of the probable (*bhavis-sati* in particular often has this sense) and of the hypothetical future as well as of certainty or (in the 1st person) determination or decision. *sace ahaṃ . . . labhissāmi, samvibhajissāmi . . .*, "if I get . . . I will share . . ." Obedience to a law of nature and also habit (innate or acquired) may also be expressed by the future : all living beings (must/will) die = . . . *nikkhipissanti*, literally "will throw down, put down" (the body). This is more emphatic than the use of the present tense to express an "eternal truth" : they *will* do this ; it may also express the emotional colour of regret or disapproval. Indignation (or disapproval) may be expressed by the future tense, usually in a phrase beginning *kathaṃ hi nāma . . .*, "for how could ('will') he . . ." The future also expresses perplexity, surprise, and wonder, for example in : *kim ev' idaṃ bhavissati*, "what can this be ? ", "what is this (stuff) ? ".

Future passive verbs are formed by adding the same suffix and inflections to passive stems :—

(*ṇ*)*pa-hā* *paḥīyissati* it will be given up

Genitive Case

The sixth or genitive (*chaṭṭhī, sāmin*) case expresses normally a relation (*sambandha*) between two nouns. All the other cases except the vocative are grouped together as *kāraka* ("acting") cases, since they normally connect directly with the verb (action). The genitive may often be translated by "of", and serves as a "possessive" case. Two main and characteristic uses are distinguished : denoting the "possessor" (*sāmin*), or the whole of which the related word denotes a part (*avayava*). Of these the possessive genitive is much the more frequent and has many shades of meaning.

The inflections of the genitive are as follows :—

Nominative.

loko
lokā
cittam
cittāni

Genitive.

lokassa
lokānaṃ
cittassa
cittānaṃ

Nominative

Genitive

<i>kathā</i>	<i>kathāya</i> (sing. : same as instrumental), <i>kathānaṃ</i> (plur.)
<i>bhagavā</i>	<i>bhagavato</i>
<i>rājā</i>	<i>rañño</i>
<i>brahmā</i>	<i>brahmuno</i>
<i>aham</i>	<i>mama</i> , ¹ <i>me</i> (enclitic form)
<i>mayam</i>	<i>amhākaṃ</i>
<i>tvam</i>	<i>tava</i> , <i>te</i> (enclitic form)
<i>tumhe</i>	<i>tumhākaṃ</i>
(e)so and <i>tad</i>	(e)tassa
<i>sā</i>	<i>tassā</i>
<i>te</i> and <i>tāni</i>	<i>tesaṃ</i>
<i>tā</i>	<i>tāsaṃ</i>
<i>ayam</i>	<i>assa</i> or <i>imassa</i> (masc.), <i>assā</i> or <i>imassā</i> (fem.)
<i>ime</i>	<i>imesaṃ</i>
<i>imā</i>	<i>imāsaṃ</i>
<i>bhavam</i>	<i>bhoto</i>

Usually the genitive word immediately precedes the word to which it relates : *rañño thūpo*, " a king's monument."

A construction with a possessive genitive is very often equivalent to an English construction with the verb " to have ". (In Pali " to have " is hardly ever expressed by a verb but almost always by the genitive case.) The verb " to be " (*hū*) is used if there is no other verb in the sentence : *idaṃ assa hoti*, literally " of him there is this ", " he has this ". A frequent idiom of this type is *tassa evaṃ hoti . . .* (or *ahosi*, etc.) introducing direct speech which is thought by the agent, literally " of him thus it is . . . " (or was, etc.), " he has this thought . . . ", " he thinks thus . . . ".

As noted in Lesson 8, an idiom consisting of the genitive of the word denoting the period + *accayena* expresses the time after which (or through the passage of which) something is done :—

sattāhassa accayena . . . pabbajissāma, after a week . . .
we will go forth

¹ Sometimes *mamaṃ*.

A similar idiom is *mama + accayena* = "after me" in the sense of "after I have passed away", "after my death/*parinibbāna*".

The very general and comprehensive nature of mere relationship between nouns, which the genitive basically "means", allows the genitive case to be used somewhat loosely where precision is unnecessary. Since the nouns include participles,¹ we quite often find a participle in its verbal function (equivalent to a finite verb : Lesson 7) preceded by a noun in the genitive expressing either the agent or the patient of the action of the participle (so-called "subjective genitive" and "objective genitive" respectively). Formally these constructions are of the regular genitive type (*sambandha*) described above, but in interpretation old commentators have often explained them as substitutes for the *kāraka* cases instrumental (agent) or accusative (patient), which are also used with participles. This has led some later writers to institute the "subjective" and "objective" genitives in Pali as if the genitive were used as a *kāraka* case (the medieval Pali grammarians describe the use of the genitive here as merely substitution for another case, or they assume ellipsis of another noun in the required case—to which the genitive would relate; some modern writers have simply ignored the distinction between *kāraka* and *sambandha*).

Examples of agent-genitive ("subjective genitive") :—

brāhmaṇassa pūjito (*Soṇadaṇḍo*) = " (*Soṇadaṇḍo* was) honoured of (= by) the priest "

yesaṃ . . . devā . . . adiṭṭhā = " those . . . who have not seen . . . the gods (negative participle : *a-*) " (" of (= by) whom the gods are unseen " ; Commentary explains *yesaṃ* by *yehi*)

Example of patient-genitive ("objective genitive") :—

ahaṃ . . . tassa yaññassa yājetā ² = " I . . . (was) the performer of that sacrifice "

¹ Also other "verbal nouns" : the "agent noun" (Lesson 23) and "action nouns" (Lesson 19), which have much in common with participles.

² *yājetā* is an "agent noun" (Lesson 23), nominative singular, meaning "sacrificer" (from the verb *yaj* I, "to sacrifice").

The genitive is also regarded as a substitute for the instrumental when it is used in connection with "filling" (cf. Lesson 8). Example with the adjective (Lesson 11) *pūra*, "full" (not a participle, but similar in meaning to a participle as the translation suggests):—

*kumbhiṃ*¹ . . . *pūram* . . . *suvaṇṇassa* = "pot . . . full . . . of gold"

The genitive is also used with certain indeclinables, such as *piṭṭhito*, "behind"; *purato*, "before," "in front of"; *antarena*, "between": *me purato*, "in front of me"; *kāyānam antarena*, "between the bodies" ("body" here = ultimate body, element, atom, and the context is cutting between atomic particles). Others will be noted as they occur in later exercises. With these three positional relations may be compared the idiom *uttaram nagarassa*, "north of the city."

A construction called the "genitive absolute" consists of a noun (or pronoun) followed by a participle, both inflected in the genitive. This nexus stands apart from the other words of the sentence and means "while (the noun was doing the participle)" . . . The agent in the absolute nexus is different from the agent of the main sentence. Often the genitive absolute has the special sense of disregarding: "despite (the noun doing the participle)", "under their very noses," as when the participle means "seeing", "looking on". E.g. *telassa jhāyamānassa*, "as (while) the oil is burning" (*(j)jhe*, "to burn," *jhāyati*, a homonym of *(j)jhe*, "meditate"); *mātā-pitunnam*² . . . *rudantānam* . . . *pabbajito*, "though his parents were weeping, he went forth" (i.e. "despite their weeping"). The genitive absolute is useful for constructing a sentence with two agents, but the similarly constructed locative absolute (Lesson 16) is much more frequently used, not being restricted to special circumstances.

Vocabulary

Verbs of the first conjugation:—

<i>arah</i>	<i>arahati</i>	he deserves, he must, he ought
<i>kilam</i>	<i>kilamati</i>	he becomes tired

¹ Accusative of *kumbhi*, "pot" (feminine noun in -i).

² Genitive plural, see Lesson 23.

<i>rud*</i>	<i>rudati</i>	he weeps
<i>vīj</i>	<i>vījati</i>	he fans
<i>subh</i>	<i>sobhati</i>	he makes it clear (intransitive)

Verbs of the seventh conjugation :—

<i>pūj</i>	<i>pūjeti</i>	he honours
<i>veṭh</i>	<i>veṭheti</i>	he wraps

Nouns :—

<i>anto</i>	side, end, extreme
<i>jayo</i>	victory
<i>dāso</i>	slave
<i>bhāgo</i>	share
<i>yañño</i>	sacrifice (ritual)
<i>telam</i>	oil (sesame oil)
<i>bhayam</i>	danger
<i>ratanam</i>	gem, precious thing
<i>sarīram</i>	body (of a man or animal : <i>kāyo</i> has this sense but also the wider meanings of "substance", "particle"), the plural <i>sarīrāni</i> is used to mean "(bodily) relics" (of the Buddha after his cremation)
<i>suvannam</i>	gold

Indeclinables :—

<i>antarena</i>	between (with genitive)
<i>ciram</i>	for a long time, after a long time
<i>pana</i>	but, however
(enclitic)	
<i>piṭṭhito</i>	behind (with genitive)
<i>purato</i>	before, in front of (with genitive)

Past participle :—

<i>āropita</i>	disproved (from <i>ropeti</i> : Lesson 13)
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EXERCISE 10

Translate into English :—

na ciram tathāgatassa parinibbānam bhavissati
imassa jayo bhavissati

brāhmaṇā brahmuno puttā
 dukkhass' antaṃ karissanti
 āropito te vādo
 ayaṃ imassa bhāsitaṃ attho
 mā me purato aṭṭhāsi
 so maṃ pañhena, ahaṃ veyyākaraṇena sobhissāmi
 tena kho pana samayena Ānando bhagavato piṭṭhito ṭhito hoti
 bhagavantam vījamāno ¹
 kammaṃ kho pana me karontassa kāyo kilamissati
 tassa ratanāni bhavanti

Translate into Pali :—

These people will have sons
 I am his slave
 There will be danger
 He will teach the doctrine
 I will be an ascetic
 The priest has a son
 They wrap the king's body in a garment (instrumental)
 This is the pagoda of that fortunate one
 We deserve a share of the relics of the fortunate one

LESSON 11

Adjectives

Adjectives (*guṇanāma*) ² are inflected in the same way as other nouns, in the three genders according to the nouns they qualify as attribute-words. Most adjectives in *a* form feminines in *ā*. Adjectives also agree in case and number with the nouns they qualify. When an adjective is common to two or more

¹ Notice how the last two words are tacked on after the main verb. An additional clause of this sort is frequently so placed, as if it were an after-thought, when its action (or state) is simultaneous with the main action. This stylistic feature is very characteristic of old Pali prose.

² The Pali term *nāma* includes all nouns and adjectives. As adjectives are called *guṇanāma* ("quality noun"), *appadhānalinga* ("subordinate stem"), or *vāccalinga* ("qualifying stem") so nouns in the narrower sense, that is "substantives", are called *guṇipada* ("word for thing possessing a quality"), *padhānalinga* ("main stem"), or *abhidheyyalinga* ("name stem"). Adjectives are also called *visesana*, "distinguishing".

nouns it may agree with the sum of these (and be plural) or with the nearest. Thirdly the qualified words may be taken as collective and singular and the adjective be singular. Where the genders conflict, the masculine takes precedence over the feminine, the neuter over both.¹ An adjective usually precedes the noun it qualifies (thus contrasting with attribute-nouns : cf. Lesson 1), but when there are several adjectives with one noun very often only one adjective precedes and the rest follow the noun. A demonstrative pronoun relating to the same noun will precede the whole group. When an adjective, or (all the) adjectives, follows its noun this usually indicates that it is being "predicated" of the noun, or in other words that the attribute in question is being emphasized. One should then translate "... who is/which is ...". If we use the terms "nexus" and "junction" then the word order adjective + noun usually indicates junction and the order noun + adjective (or equally another noun in the same case) indicates nexus. When there is no verb in the sentence, however, we understand a nexus regardless of the order ; then the placing of a nexus-adjective first indicates emphasis of it (as in an argument).²

Adjectives in *a* :—

<i>akusala</i>	bad
<i>atīta</i>	past
<i>ananta</i>	infinite
<i>iddha</i>	powerful
<i>kanta</i> (p.p. <i>kam</i> (VII))	agreeable, lovely
<i>kalyāṇa</i>	beautiful, good
<i>kusala</i>	good
<i>dakkhiṇa</i>	right (hand), southern
<i>dhuva</i>	fixed
<i>nicca</i>	permanent
<i>pacchima</i>	last, western
<i>pahūta</i>	much, many
<i>piya</i>	dear
<i>phīta</i>	prosperous

¹ Cf. agreement of verb and agent : Lesson 4 (the principles are similar).

² In Pali word order is important chiefly for the sake of being able to deviate from it for effect. This may explain why some severe philologists have refused to countenance it.

<i>vāma</i>	left
<i>sassata</i>	eternal
<i>sukara</i>	easy
<i>sukha</i>	happy

Past participles may acquire special meanings when used as adjectives : *diṭṭha*, " visible."

The distinction between " substantives " and " adjectives " is not absolute, a good many words being used in both functions. Thus *kusalam* = " the good ", *kusala* = " good ", " good at " ; *sukham* = " happiness ", *sukha* = " happy " ; likewise *kalyāṇa* and other words which are usually adjectives may appear in the neuter gender as abstract nouns.

Third Conjugation

Verbs of the *div* or third conjugation (*divādi gaṇa*) form present stems with the suffix *ya*. In form they therefore resemble passives in *ya*. The personal endings are the same as for the first conjugation. From the root *man*, " to think " (stem : *man* + *ya* > *mañña*) :—

	Singular	Plural
3rd person	<i>maññati</i>	<i>maññanti</i>
2nd person	<i>maññasi</i>	<i>maññatha</i>
1st person	<i>maññāmi</i>	<i>maññāma</i>

Similarly conjugated are :—

<i>chid</i>	<i>chijjati</i>	he cuts (down)
<i>jan</i>	<i>jāyati</i>	he is born (intransitive verb ; stem irregularly formed)
<i>ā-dā</i>	<i>ādiyati</i>	he takes (irregular elision of root vowel, cf. passive conjugation ; here <i>i</i>)
<i>ā-pad</i>	<i>āpajjati</i>	he acquires, he produces, he gets, he has (intransitive in the latter meaning)

<i>pad</i> (to go) (with the prefix <i>u(d)</i>)	<i>upapajjati</i>	it happens, it arises, it becomes
<i>upa-pad</i>	<i>upapajjati</i>	he transmigrates, he is re- born
<i>upa-sam-pad</i>	<i>upasampajjati</i>	he enters into
<i>ni-pad</i>	<i>nipajjati</i>	he lies down
<i>(p)paṭi-pad</i>	<i>paṭipajjati</i>	he engages in, he follows, he practises, he behaves (habitually)
<i>vi-muc</i>	<i>vimuccati</i>	he is freed
<i>ni-rudh</i>	<i>nirujjhati</i>	it stops, it ceases
<i>vid</i>	<i>vijjati</i>	it is, it occurs, it is found (to be the case)

In an idiom with *thānam*, *vijjati* expresses the possibility of an event or inference: *thānam etam vijjati* = "this/it is possible" (literally "this place is found"), "it is the case"; *n' etam thānam vijjati* = "this is impossible", "it is not the case". These two phrases may be placed immediately after the statement quoted (. . . *ti*) as possible or impossible, or this may follow and be introduced by a relative pronoun (Lesson 12).

Imperatives are formed from these stems just as in the first conjugation. Note the aorist form from *u(d)-pad*: *udapādi*, "it arose."¹ In forming aorists from these verbs the present stem is sometimes used: *-pajji*, etc., likewise in the future: *-pajjissati*, etc.

Passive forms occasionally coincide with the active: the meaning must in such cases be inferred from the context: *rukkhā chijjanti* must mean "trees are cut down". Many verbs of the third conjugation are intransitive. Sometimes it is difficult to decide whether a word should be regarded as passive or merely as intransitive. The form *hāyati* (Lesson 9) is regarded as intransitive active by some grammarians, taking it to mean "diminishes", "withers away", as against *(pa)hīyati* meaning "is abandoned".

¹ But cf. Lesson 20, aorist passive.

Past Participles in -na

Certain verbs form their past participles with the suffix *na*, often there is assimilation of a final root consonant to the *n* :—

<i>chid</i>	<i>chinna</i>	cut off
<i>dā</i>	<i>dinna</i>	given
<i>ā-pad</i>	<i>āpanna</i>	possessing, having
<i>u(d)-pad</i>	<i>uppanna</i>	happened, arisen
<i>upa-pad</i>	<i>upapanna</i>	transmigrated, reborn, arisen, come into existence
<i>(p)paṭi-pad</i>	<i>paṭipanna</i>	engaged in, following, practising
<i>sam-pad</i>	<i>sampanna</i>	endowed with, having
<i>bhid</i>	<i>bhinna</i>	divided, split
<i>ni-sīd</i>	<i>nisinna</i>	seated
<i>hā</i>	<i>hīna</i>	diminished, eliminated

Aorists of (d)dis and gam

The root *(d)dis*, "to see," forms an aorist with inflections in *ā*, changing its root vowel to *a* :—

	Singular	Plural
3rd person	<i>addasā</i>	<i>addasaṃsu</i>
2nd person	<i>addasā</i>	<i>addasatha</i>
1st person	<i>addasaṃ</i>	<i>addasāma</i>

A few verbs may form an aorist with double inflection, taking the *ā* inflection of *addasā* plus *s* and some of the inflections found with *s* aorists. Some of these forms from *gam* are regularly used, mixed with single forms corresponding to those of *(d)dis* :—

	Singular	Plural
3rd person	<i>agamāsi</i> "he went"	<i>agamamsu</i> (with the double inflection)
2nd person	<i>agamā</i> (without the double inflection)	(<i>agamittha</i> : following the first aorist form)
1st person	<i>agamāsiṃ</i>	<i>agamamhā</i>

From (*d*)*dis* itself the double form *addasāsum* (3rd plural) is used alongside *addasamsu*.

Vocabulary

Verb of the first conjugation :—

<i>abhi-u(d)-kir*</i> (to scatter)	<i>abbhukkirati</i>	he sprinkles (when a dissimilar vowel follows it, <i>i</i> sometimes changes to <i>y</i> ; in the present case the <i>y</i> is further assimilated to the preceding consonant, hence <i>abhi-u</i> > <i>abhyyu</i> > <i>abbhu</i>)
---------------------------------------	---------------------	---

Past participles :—

<i>cu</i>	<i>cuta</i>	fallen, passed away
<i>vi-pari-nam</i>	<i>vipariṇata</i>	changed

Nouns :—

<i>ābādho</i>	illness
<i>kārako</i>	doer
<i>bhiṅkāro</i>	vase, ceremonial water vessel
<i>rukkho</i>	tree
<i>saṃvaro</i>	restraint
<i>cakkam</i>	wheel
<i>disā</i>	direction
<i>samaññā</i>	designation, agreed usage

Indeclinables :—

<i>āvuso</i>	sir ! (polite address between equals, also to juniors)
<i>idha</i>	here, in this connection
<i>kuto pana</i>	(whence then ?—rhetorical question) : much less, let alone
<i>tato</i>	thence, then, from there, from that
<i>micchā</i>	wrongly, badly
<i>sammā</i>	rightly, perfectly

(these are sometimes written as compounds with verbs or nouns, like the prefixes)

EXERCISE 11

Translate into English :—

na kho ahaṃ āvuso addasaṃ
 ayaṃ tathāgatassa pacchimā vācā
 pāmujaṃ bhavissati, sukho ca vihāro
 addasā ¹ kho bhagavā tā devatāyo
 iminā kho evaṃ bho pariyāyena Jotipālassa māṇavassa Mahā-
 govindo ti samañña udapādi
 sassato loko
 so gacchaṭi dakkhiṇaṃ disaṃ
 kusalan ti pi na bhavissati, kuto pana kusalassa kāraṇo
 ahaṃ kho maggaṃ agamāsiṃ
 kalyāṇaṃ vuccati brāhmaṇa
 atha kho rājā Mahāsudassano vāmena hatthena bhikkhāraṃ
 gahetvā dakkhiṇena hatthena cakkaratanaṃ ² abbhukkiri
 idaṃ kusalaṃ
 ayaṃ Jambudīpo ³ iddho c' eva bhavissati phīto ca
 micchā paṭipanno tvam asi, ahaṃ asmi sammā paṭipanno
 so tato cuto idhūpanno ⁴
 addasā paribbājako bhagavantaṃ āgacchantaṃ
 sañña uppajjanti pi nirujjhanti pi
 bhagavato ābādho uppajji
 saṃvaram āpajjati
 ahaṃ kho kammaṃ akāsiṃ. kammaṃ kho pana me karontassa
 kāyo kilanto, handāhaṃ ⁵ nipajjāmi
 imaṃ mayaṃ addasāma idha upannaṃ

Translate into Pali :—

The universe is infinite
 This is not easy (use the neuter : impersonal statement)
 I followed the road
 The king saw the boy
 The city was prosperous

¹ *addasā* often stands at the beginning of its sentence.

² A compound word : "wheel-gem," a symbol of imperial power.

³ India (as continent : see the first footnote in Exercise 30).

⁴ When two vowels meet, sometimes the first is elided and the second is lengthened (*idha + upanno*).

⁵ This combination may be regarded as an instance of that described in footnote 4 above, or of *a + a > ā* by coalescence of similar vowels.

He (is) fixed, permanent, eternal (four words, order as here)
 We saw the fortunate one
 The speech (is) agreeable
 My life (was) given by him (he spared my life), his life (was)
 given by me (I spared his life)
 See ! Ānanda—They (are) past, ended, changed
 He has much gold

LESSON 12

Dative Case

The fourth or dative (*catutthī*, *sampadāna*) case is used to express the purpose for which an action is done and the person to whom something is given ("indirect object"). The dative may express the person for whom something is done or to whom something which happens is advantageous ("dative of advantage"). It is used also with a number of individual verbs (see below). Formally the Pali dative largely coincides with the genitive. Where the form is ambiguous the case may generally be known from its relating either to another noun (genitive) or to the verb (dative). In *all* declensions "genitive" forms are used for the dative also,¹ but a special dative inflection exists alongside this for the singular of masculines and neuters in *a* :—

Nominative	Dative
<i>piṇḍo</i> <i>nibbānaṃ</i>	<i>piṇḍāya</i> or <i>piṇḍassa</i> <i>nibbānāya</i> or <i>nibbānassa</i>

The inflection in *āya* has the specialized meaning of purpose : *gāmaṃ piṇḍāya pāvīsi*, "he entered the village for alms."

Among the verbs which take the dative are the following. We may add here also some other words which take a dative and some miscellaneous dative constructions. The dative is used with the verb (*k*)*kham* meaning "to please"² (someone

¹ This of course leads to some difficulties in analysis (i.e. in our grammatical descriptions).

² But *ā-rādā* takes the accusative.

= dative) and with the same verb when it means "to forgive" (someone = dative, something = accusative). The verb (*p*)*paṭi*-(*s*)*su* meaning "to assent to (someone)" takes the dative. It is used with the verb *upa*-(*t*)*thā*, meaning to serve, attend on/to someone or something (dative), especially in the causative conjugation (see Lesson 13): to cause nurses to attend to the boy (dative); to cause the mind to attend to knowledge. The verb *dhar* in the sense of "hold for/over" takes the dative of the person sheltered, and in the sense of "owe" it takes the dative of the person to whom something is owed. The verb *ā-ruc* ("to inform") takes the dative of the person informed (whereas *ā-mant* takes the accusative). Verbs meaning to be angry at (*kup*, etc.), to curse (*sap*), to long for (*pih*), and to be clear to ((*p*)*pa*-(*k*)*khā* : visible, apparent), to appear to (*pātu*(*r*)-*bhū* : manifest) take the dative.

The adjective (of verbal import) *piya*, "dear", takes the dative of the person to whom.

"For the sake of" (= dative of purpose, above) is expressed by *atthāya* preceded by the genitive of the person or object of the endeavour.

The indeclinable *alam* ("sufficient", "enough", "adequate", "perfected") takes the dative. Besides the ordinary sense of "sufficient" (for any purpose) it has the idiomatic meaning of a refusal or objection ("enough!" = "stop!", "I won't!", etc.) with dative of the person for whom it is sufficient or superfluous ("I won't" = *alam me*; "it is sufficient for you" = *alam vo*).

The negative participle (future passive: see Lesson 16) *abhabba*, which functions as an adjective meaning "unable", "incapable", takes the dative of the action which cannot be done, if the latter is expressed by a noun ("action noun").

When wishes (good wishes) are expressed, the dative is used for the person for whom they are expressed: "may there be (*hotu*) long life for him"; "good luck to you" (*bhaddam bhavato hotu*); "welcome to you" (*svāgatam bhavato hotu*). Like *svāgatam* ("welcome!") the indeclinables *sotthi* "safety", "safely" and *namo* ("hail!") take the dative.

In a number of expressions there may be doubt whether the case used is dative or genitive. Modern European philologists have disagreed with the classifications of Indian linguistics in several instances, chiefly because they have followed different principles, but the old commentators and grammarians themselves are not unanimous on all points. The genitive meaning "to have" (Lesson 10) has been regarded as dative (this is popular in Europe, especially in France and Germany, reflecting the usages of the philologists' own languages) and the dative with (*ṣ*)*paṭi*-(*s*)*su* as genitive (by some old commentators, who explain the construction as ellipsis of a word meaning "speech"). The noun *vip̐paṭisāro*, "regret", may be said to take the dative of the person who regrets—or this may be regarded as a simple relation between two nouns: *rañño . . . vip̐paṭisāro*, "(there may be) regret . . . to/of the king," = "the king may regret". There are several similar instances. The chief criterion of the case is: is it "adnominal" (relating to a noun) and genitive or is it "adverbial" (relating to a verb) and dative? Interpretations of border line instances vary, and the verbal nouns and adjectives introduce further ambiguity. There is no absolute and immutable "dative" or "genitive" in reality: grammarians set up their own principles of description and classify the constructions they find accordingly.

It should be borne in mind that the infinitive of verbs (Lesson 19) overlaps in meaning with the dative of purpose.

A very important idiomatic construction with the dative case refers to the proper time for something, the opportunity for something. Thus *etassa kālo* means "it is the time for this", "it is the right time for this"; *akālo . . . yācanāya* means "it is not the right time for asking"; *yassa*¹ *dāni kalam maññasi* means literally "for which you think it is now (*dāni*) the right time". The last expression is extremely common in saying (formally) goodbye (spoken by the host, not the guest—who for his part has made the excuse of pressure of work), being roughly equivalent to "well, if you really must go . . ." It is used also by servants reporting to their master that preparations are completed, implying "you can start whenever you wish", etc.

¹ See the relative pronoun, next page.

Aorist of (s)su

The aorist of the verb (s)su is inflected as follows :—

	Singular	Plural
3rd person	<i>assosi</i> , " he heard "	<i>assosum</i>
2nd person	<i>assosi</i>	<i>assuttha</i>
1st person	<i>assosim</i>	<i>assumha</i>

(cf. the second form of aorist given in Lesson 4, but note presence of the augment here ; cf. *hā*.)

From (p)paṭi-(s)su we have *paccassosi*.¹

Relative Pronoun

The relative pronoun has the stem *ya(d)*, " who," " which," which is inflected in the three genders in the same way as the demonstrative *so*, *sā*, *taṃ*, or *tad* :—

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	yo	yaṃ or yad	yā	}	ye	yāni
Acc.	yaṃ	yaṃ or yad	yaṃ			
Ins.	yena		yāya	yehi		yāhi
Dat. } Gen. }	yassa		yassā	yesaṃ		yāsaṃ

Relative pronouns are used mostly in relative clauses, but some of the case-forms are also used as indeclinables.

Relative Clause

The relative clause (*aniyamuddesa*) is the regular form of " subordinate clause " in Pali (clauses with participles and

¹ (p)paṭi + a > pacca in junction.

gerunds are also freely used—cf. Lesson 8—but this is not the same kind of “subordination”). Its use is extremely frequent. The clear articulation of the sentence into a subordinate clause introduced by a relative word (a pronoun or an indeclinable such as *yattha*, “where”) and a main clause introduced by a demonstrative word (*niyamato paṭiniddesa*) is an outstanding characteristic of Pali. Complex sentences or “periods” may be built up by combinations of relative clauses and demonstrative clauses, co-ordinate clauses (joined by conjunctive particles such as *ca*), direct speech and so forth. The usages of sentence, and period construction will be more extensively surveyed in Lesson 27, when the main elements of construction have been studied and can be reviewed together. A more detailed review of relative clause construction with indeclinables will also be found there.

The relative clause regularly precedes the main clause. The relative word introduces the clause, but may be preceded by indeclinables connecting the whole sentence to the narrative of which it forms a part. E.g. :—

atha kho ye icchimsu te akamsu, “then (indeed) those who wished, worked” (literally : “. . . who wished, they worked.”)

The relative pronoun must be in the same number and gender as the noun or demonstrative pronoun it refers to, but it may be in any case—connecting it with the words in its own relative clause or sentence. E.g. :—

yena dvārena nikkhami tam Gotamadvāraṃ nāma ahosi,
“the gate by which he left was called Gotama Gate”
(“by which (ins.) gate he left, that (nom.) Gotama Gate named was”).

Besides the demonstrative, other pronouns may serve as correlatives, for example the personal pronouns and also the “pronominal adjective” (see below) *sabba*, “all” :—

ye . . . ahesum, . . . sabbe . . . bhakkhesi, “those . . . who were there, . . . he devoured (*bhakkh* (VII)) them all.”

Sometimes the main clause has no correlative word (this may of course depend on its having a special form, such as direct

speech), but as a rule the correlative demonstrative is used. A proper name (with title) in the main clause is quite often used without a demonstrative.

Repetition of a relative word emphasizes that the clause is universal: *yo yo* = "whoever". The correlative also is repeated. E.g. :—

*yo yo . . . ādiyissati tassa tassa . . . anuppadassāmi,*¹ "whoever will take . . . to him I will grant . . ."

A demonstrative pronoun immediately following a relative pronoun is emphatic (cf. Lesson 5: *so 'ham*): *yo so* = "he who", "that which". Thus we may have a more complex sentence with emphatic and correlative demonstratives. The example which follows has a direct speech clause at the end :—

*yo so satto paṭhamam*² *upapanno, tassa evam hoti : aham asmi brahmā,* "that being who has come into existence first (in the evolution of the universe) thinks he is God." ("Who that being first is reborn, has this thought : I am God.")

Relative Indeclinables

Besides such indeclinables as *yattha*, *yathā* ("as"), *yadā* ("when"), *yadi* ("if"), and *yato* ("whence", "because", "since"), certain forms of the relative pronoun have, besides their ordinary uses, uses as indeclinables.

Thus the neuter forms of the nominative-accusative singular (especially *yam*) are used in the impersonal sense of "that", "what", covering a wide range of shades of meaning.

hoti kho so samayo yam . . . ayam loko vivattaṭṭati, "there is indeed the (so) time that (i.e. when) . . . this world evolves." (Here the relative clause follows the main clause = elevated speech or emphasis of main clause. The main clause has *samayo* as its subject/agent, the subordinate clause *loko*, the subordination of the *loko* clause is indicated by the *yam* with which it begins—the omitted words say "some time, after a long time".)

¹ Future of *dā*.

² *paṭhamam* is here an indeclinable meaning "first", "firstly". It is derived from the ordinal numeral *paṭhama*, "first."

yam frequently appears after the expression *thānam etam vijjati*, introducing the statement of what is possible : *thānam etam vijjati yam . . .* = " it is possible that . . . " (here of course the *yam* may be regarded as correlative with the demonstrative *etam*).

yad is used in close combination with another indeclinable word : the forms *tad* and *yad* of the neuter pronouns are junction forms of *tam* and *yam* taken when following words are closely associated with them syntactically (and hence in utterance) : *yad idam* (cf. masculine *yo so* with a different demonstrative), " which that ", is used as an indeclinable emphatic demonstrative, " that is, " " i.e., " " as for example, " " as, " " such as, " " to wit. "

The instrumental *yena* used with a verb of motion means " where ", " towards " (cf. the instrumental of the way by which). It " governs " the nominative case (Lesson 1). When doubled it means " wherever " : *yena yena gacchati*, " wherever he goes. " It is often used with the correlative *tena* preceding the verb : *yena gāmo tena upasaṃkami*, " he approached the village. "

Interrogative Pronoun

The interrogative pronoun has the stem *kiṃ*, " who ? ", " which ? ", " what ? " :—

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	<i>ko</i>	<i>kiṃ</i>	<i>kā</i>	} <i>ke</i>	<i>kāni</i>	<i>kā</i>
Acc.	<i>kaṇi</i>	<i>kiṇi</i>	<i>kaṃ</i>			
Ins.	<i>kena</i>		<i>kāya</i>	<i>kehi</i>		<i>kāhi</i>
Dat. } Gen. }	<i>kassa</i> or <i>kissa</i>		<i>kassā</i>	<i>kesaṃ</i>		<i>kāsaṃ</i>

There is no equivalent to the question mark in Pali (though modern editors sometimes insert question marks in their texts to assist students). As a general rule if a sentence contains an

interrogative word the whole sentence is interrogative, but a few interrogative sentences contain no interrogative word and must be understood from the context (see the example in Exercise 9). Sometimes inversion is used : *khamati te idam*, " does this please you ? ", " do you approve of this ? " (*idam me khamati* = " this pleases me ", " I like this "). The neuter singular form *kim* is sometimes used as an indeclinable, simply making the sentence interrogative (= inversion + " ? " in English) : *kim saddam assosi* = " Did he hear the noise ? " As Pali favours direct speech *kim saddam assosī ti . . .* will translate " (. . . he asked) whether he heard the noise ". The interrogative usually stands at the beginning of its clause. Cf. also the indeclinables *nu* (in Vocabulary below) and *api* (Vocabulary 14).

" Pronominal Adjectives "

Certain pronouns (sometimes called " pronominal adjectives " because they function as both pronouns and adjectives) follow the declension of *ya(d)* and must be carefully distinguished from adjectives on account of the difference of inflection in the nominative and genitive-dative plural masculine. Thus from *sabba*, " all, " we have : nominative singular *sabbo* (M.), *sabbam* (N. : only form), *sabbā* (F.) ; nominative and accusative plural masculine *sabbe*, like *ye* and unlike *kusalā* (masculine nominative plural), *kusale* (masculine accusative plural) ; genitive and dative plural masculine *sabbesam* (cf. *yesam*, *kusalānam*).

Similar pronouns are :—

<i>añña</i>	other
<i>aññatara</i>	a certain, a
<i>apara</i>	another
<i>para</i>	other, another
<i>sabba</i>	all, entire

Vocabulary

Verbs :—

<i>ā-kaṅkh</i> (I)	<i>ākaṅkhati</i>	he wishes
<i>(k)kham</i> (I)	<i>khamati</i>	it pleases, it suits, he approves, he likes (dative of person)

<i>ni(r)-(k)kam</i> (I)	<i>nikkhamati</i> ¹	he goes out, he leaves
<i>saṃ-ni-pat</i> (I) (to fall)	<i>sannipatanti</i>	they assemble
<i>upa-ḥas</i> (VII) (to exercise an art)	<i>upaḥāseti</i>	he plays, he sounds

Nouns :—

<i>upasamo</i>	calm
<i>janapado</i>	country
<i>jīvo</i>	life-principle, soul
<i>paccantaḷo</i>	borderer, foreigner
<i>saṅkhadhamo</i>	conch blower
<i>dassanaṃ</i>	seeing
<i>phalaṃ</i>	fruit

Adjectives :—

<i>kamanīya</i>	lovely
<i>paccantima</i>	bordering, foreign
<i>madanīya</i>	intoxicating
<i>rajanīya</i>	exciting

Indeclinables :—

<i>ajja</i>	to-day
<i>ambho</i>	sir ! (not very respectful)
<i>taṃ</i>	then, so, now (accusative of <i>ta(d)</i> used adverbially) ²
<i>nu</i>	? (enclitic : an interrogative particle reinforcing an interrogative pronoun or combined with another indeclinable to make it interrogative : <i>nanu</i> , " (is) not ? " ; or by itself = " does ? ")
<i>yathā</i>	as, how

EXERCISE 12

Passage for reading :—

bhūtapubbaṃ aññataro saṅkhadhamo saṅkhaṃ ādāya
paccantimaṃ janapadaṃ agamāsi. so yen' aññataro gāmo

¹ *r + h > khh*.

² The adverbial use of certain cases of the pronouns is confusing ; the contexts must be carefully considered in order to arrive at the meanings : whether adverbial or not.

ten' upasaṃkami. upasaṃkamtivā saṅkhaṃ upaḷāsivā
 saṅkhaṃ nikkhipitvā nisīdi. atha kho tesam paccantajānaṃ
 manussānaṃ etad ahosi : kissa nu kho eso saddo evaṃ rajanīyo
 evaṃ kamanīyo evaṃ madanīyo ti. sannipatitvā taṃ saṅ-
 khadhamam etad avocum : ambho kissa nu kho eso saddo
 evaṃ rajanīyo evaṃ kamanīyo evaṃ madanīyo ti. eso kho
 bho saṅkho nāma yass' eso saddo evaṃ rajanīyo evaṃ kama-
 nīyo evaṃ madanīyo ti.

Translate into English :—

yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotama-
 dvāraṃ nāma bhavissati
 vatthāni pi 'ssa na yathā aññesaṃ
 imassa ko attho
 mayam yaṃ icchissāma taṃ karissāma
 kissa nu kho me idaṃ kammassa phalaṃ, kissa kammassa
 vipāko
 taṃ kiṃ maññanti bhonto devā
 n' atthi paro loko
 ko 'si tvaṃ āvuso
 kiṃ kusalaṃ kiṃ akusalaṃ
 ke tumhe
 rājā samāno kiṃ labhati
 iminā me upasamena Udāyibhaddo kumāro samannāgato hotu
 puccha mahārāja yad ākaṅkhasi
 karoti te bhagavā okāsaṃ
 yaṃ kho 'ssa na kkhamati taṃ pajahati

Translate into Pali :—

He gave to me
 Prince Udāyibhadda (is) dear to me
 The fortunate one, taking a bowl, entered the village for alms
 He teaches the doctrine for " extinction "
 He eats what he likes
 Then (*atha*) the gate by which the fortunate one left was named
 Gotama Gate
 What do you think, then, great king ?
 We have come here to see the honourable Gotama
 Did you hear a noise, sir ? I didn't hear a noise, sir !
 We do not see his soul leaving

LESSON 13

Compounds

Nouns (including participles, adjectives, and pronouns) are very frequently combined in compounds (*samāsa*).¹ In a compound only the last noun is inflected, those prefixed to it being usually in their stem form.² The compound functions grammatically in a sentence as if it were a single word, but the meaning is often simply the combination of the meanings of the words forming it—just as if they were separate words in a sentence. The prefixed uninflected member stands for the plural as well as the singular, according to the context. Sometimes, though not often, compound words have special, restricted meanings. In English the word “blackbird” is a compound, but it means a particular species of bird, not any black bird. The same thing holds for “grasshopper”, though this term may be used more loosely. “Madhouse” on the other hand means any “house for the mad” (or any place resembling one). “Pond-life” includes all animals and vegetables living in ponds. As other types of compound in English may be quoted “fourteen” (= “four and ten”), “whitewashed” (= having a white wash on it, as a building), “alongside” (= “along the side of”), “twelvemonth” (= a collection of twelve months, a year). The six types of compound in Pali corresponding to “grasshopper”, “fourteen”, “blackbird”, “whitewashed”, “alongside”, and “twelvemonth” will be explained in Lessons 13, 15, 16, 19, 25, and 26 respectively.

In order to understand Pali sentences containing compounds, a classification of compounds is made according to the relation between their members and between the compounds and other words of the sentences.

Tappurisa Compounds

In the class known as *tappurisa* (no English equivalents have been invented for the names of compounds, so we use the Pali

¹ Indeclinables and prefixes also may be combined with nouns to form compounds. The combination of prefixes with roots is a different matter and is not treated under “compounds”. Finite verbs are not compounded with nouns, but participles and other nouns derived from verbs may be.

² Words in *-ant* have the weak stem *-at*, those in *-an* drop the *-n*.

Formally (in formation and inflection) it frequently coincides with the seventh conjugation, just as the passive coincides with the third conjugation. There is, however, a distinctive causative suffix $(\bar{a})p$ which is sometimes added to roots. Roots conjugated in any conjugation for the ordinary present indicative may appear in causative meanings with the stem in *e* or a "fuller" form *aya* (or *pe*, *āpe*, *paya*, *āpaya*). As in the seventh conjugation the root vowel is usually strengthened or lengthened (cf. Lesson 3). The meaning may be the straightforward causative one or a more specialized and idiomatic one. Thus from *vac*, "to speak," we have the causative *vāceti*, ("he makes speak"), "he reads aloud," "he recites," whilst from *vad*, "to say," we have the causative *vādeti* ("he makes say"), "he plays (a musical instrument)." Sometimes it is not easy to decide whether to class a verb as an independent seventh conjugation root or as the causative form of some other verb of perhaps widely divergent meaning. There is a certain amount of disagreement among grammarians over the proper classification (e.g. of *vādeti*).

With $(\bar{a})p$ we have from *chid* *chedāpayati* ("he causes to cut"); from $(t)thā$ *thāpayati*, in which the root vowel is usually shortened (as opposed to most causatives) and which often has the meaning "he leaves aside", "he excepts", instead of the more literal meaning "makes stand", "erects". Besides the possibility of a "double" formation with $(\bar{a})p$ alongside a causative form in *e* (which may have double meaning as well as double form), "triple" forms are sometimes made by adding $(\bar{a})p$ twice, thus from *ruh* "grow", we have a causative form (with elision of *h*) *ropeti*, "he plants" (causes to grow), and another causative form *ropāpeti*, meaning "he causes to cause to grow", "he has planted".

As with ordinary verbs, the agent of a causative verb (*hetukattar*) goes in the nominative case. The person or "instrument" through whom the action is performed goes usually in the accusative (the instrumental may be used instead, on account of the sense of "instrument"); thus a causative verb may take one patient more than the equivalent ordinary verb: the causative of an intransitive verb may take one patient (the verb may be said to "become transitive"), the causative of

a transitive verb may take two patients, the causative of a verb which ordinarily takes two accusatives may take three patients. For example "to be" is intransitive and takes no patient; "to cause to be" (i.e. to develop, etc., as "to develop 1 the mind") takes one. "To enter" may take one patient (enter 1 a house); "to cause to enter" may take two (cause to enter 1 a man 2 a house). "To take," "to lead," etc., may take two patients (take 1 to a village 2 a goat); in theory (in practice the extravagance seems to be avoided) "to cause to take" may take three (cause to take 1 (by) a man 2 to a village 3 a goat: *puriso* (agent) 1 *purisaṃ* 2 *gāmaṃ* 3 *ajam nāyeti*, or *puriso purisena gāmaṃ ajam nāyeti* with instrumental).

The causative conjugation includes the various tenses and participles, formed from causative stems as from seventh conjugation stems.

Present causative of *bhū* :—

	Singular	Plural
3rd person	<i>bhāveti</i>	<i>bhāventi</i>
2nd person	<i>bhāvesi</i>	<i>bhāvettha</i>
1st person	<i>bhāvemi</i>	<i>bhāvema</i>

Causatives :—

kapp ((VII): *kappeti*, *kappāpeti* he causes to be got ready, he arranges, he has put in order, he puts in order, he has organized, he organizes)

kar { *kāreti* he causes to work, he causes to make, (of kings) he governs, he rules (causes the kingdom to function)
kārāpeti he causes to make, he has built

chid *chedāpeti* he causes to cut
jan *janeti* he causes to be born, he produces

(j)jhe	jhāpeti	he causes to burn, he sets fire to
(t)thā	$\left\{ \begin{array}{l} thapeti \\ thāpayati \end{array} \right\}$	he causes to stand, he erects, he makes stand up, he causes to remain, he excepts
ni-pat	nipāpeti	he causes to fall down, he drops, he puts down
pā	pāyeti	he causes to drink
bhū	bhāveti	he causes to be, he develops
ā-mant	āmantāpeti	he causes to be addressed, he has invited
muc	muñcāpeti	he causes to be free, he sets free
(p)paṭi-yat (to pre- pare)	paṭiyādā- peti	he causes to be prepared (irregular change of <i>t</i> > <i>d</i>)
yā	yāpeti	he causes to go, he keeps going
yuj ((VII) : yojeti)	yojāpeti	he causes to be yoked (carriage)
ā-ruc	ārocāpeti	he causes to be announced
ruh	$\left\{ \begin{array}{l} ropeti \\ ropāpeti \end{array} \right\}$	he causes to grow, he plants he causes to cause to grow, he has planted
ā-ruh (climb, mount)	āropeti	he causes to mount, he puts on top of, he shows, he shows up, he disproves
(p)pa-vatt	pavatteti	he causes to go, he sets going
ni(r)-vā	nibbāpeti	he causes to be extinct, he extinguishes (e.g. fire)
(p)pa-vid (vid (I) : "know", but the primary present system is not used)	pavedeti	he makes known
(p)pa-vis	paveseti	he causes to enter, he brings in

(p)pa-(v)vaj	pabbājeti	he causes to go forth, he banishes (he has banished)
ni-sīd	nisīdāpeti	he causes to sit down
(s)su	sāveti	he causes to hear
pari-sudh (III) (to become pure/ clean)	parisodheti	he causes to become pure

Other tenses of the causative :—

Imperative : *kaṇṇāpehi*

Aorist : *kārāpesi* ; *ṭhapesum* ; *ārocāpesi*, *ārocāpesum* ;
ropāpesi ; *āropesum*

Future : *jhāpessati* ; *bhāvessati*

Participles :—

Present : *kārento*, *kārayato* (genitive) ; *chedāpento*, *chedāpayato* (genitive) ; *dāpento* ; *pācento* (*pac* = cook, torment), *pācayato* (genitive) ; *yojāpento*

Past : *kaṇṇāpita* ; *kārāpita*, *kārāpita* ; *bhāvita* ; *pavattita* ;
pavedita (usually in *ita*, as with the seventh conjugation)

Gerund : *kārāpetvā* ; *āmantāpetvā* ; *paṭiyādāpetvā* ; *yojāpetvā* ; *āropetvā* ; *pavesetvā*

Despite the mechanical appearance of the causative in theory, as a kind of tense of the ordinary verb, in practice the meaning and usage of causative verbs is highly idiomatic and each one requires careful attention.

Vocabulary

Verbs :—

ā-kuṭ (VII)	ākoṭeti	he strikes
gaves (I)	gavesati	he looks for, he searches for
(p)pa-ikkh (I)	pekkhati	he looks on, he watches
bhaj (I)	bhajati	he resorts to

Nouns :—

kammāro	smith
(k)khandho	group, collection, mass

<i>paccatthiko</i>	enemy
<i>pabbato</i>	mountain
<i>pāsādo</i>	palace
<i>puñño</i>	heap
<i>bālo</i>	fool
<i>bhedo</i>	division, splitting up
<i>manto</i>	prayer, hymn
<i>migo</i>	beast, deer
<i>samudayo</i>	origin, origination
<i>sīho</i>	lion
<i>araññaṃ</i>	forest
<i>indriyaṃ</i>	faculty
<i>khādaniyaṃ</i>	foods, dishes (collective singular)
<i>palālaṃ</i>	straw
<i>bhattaṃ</i>	meal
<i>mūlaṃ</i>	root, base, capital (money)
<i>samma</i> (voc.)	(my) dear ! (familiar address : only the vocative is used)

Adjectives :—

<i>anuttara</i>	unsurpassed, supreme
<i>abbhokāsa</i>	open, free, out of doors, open air
<i>ariya</i>	excellent, exalted, noble
<i>uttāna</i>	stretched out, lying down
<i>gambhīra</i>	profound
<i>nava</i>	new
<i>niṭṭhita</i>	completed, ready
<i>paṇīta</i>	excellent, delightful, delicious
<i>puratthima</i>	east

Past participle :—

<i>vivitta</i> (vi-vic)	separated, isolated
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Indeclinables :—

<i>ayoniso</i>	unmethodically, haphazardly, erratically, incon- sequentially, unscientifically
<i>uddham</i>	above, up
<i>kacci</i>	perhaps ?, did ?, I doubt whether ?, I hope ?, aren't you ? (with <i>na</i>)

<i>kathaṃ</i>	how ?, why ?
<i>tikkhattuṃ</i>	thrice
<i>dāni</i>	now (enclitic : cannot stand at beginning of sentence)
<i>passena</i>	on its side (instrumental of <i>passo</i> , side, used adverbially)
<i>yāva</i>	as far as, up to, as much, to what extent

EXERCISE 13

Passage for reading :—

te taṃ saṅkhaṃ uttānaṃ nipātesuṃ : vadehi bho saṅkha, vadehi bho saṅkhā ti. n' eva so saṅkho saddaṃ akāsi. te taṃ saṅkhaṃ passena nipātesuṃ . . . uddhaṃ ṭhapesuṃ . . . daṇḍena ākoṭesuṃ . . . sandhuniṃsu ¹ : vadehi bho saṅkha, vadehi bho saṅkhā ti. n' eva so saṅkho saddaṃ akāsi. atha kho tassa saṅkhadhamassa etad ahosi : yāva bālā ime paccantajā manussā. kathaṃ hi nāma ayoniso saṅkhasaddaṃ gavesisanti ti. tesam pekkhamānānaṃ ² saṅkhaṃ gahetvā tikkhattuṃ saṅkhaṃ upalāsitvā saṅkhaṃ ādāya pakkāmi.

Translate into English :—

brāhmaṇo mante vācesi
so taṃ cittaṃ bhāveti
na taṃ (2nd. person) deva paccatthikānaṃ demi
ayaṃ dukkhasamudayo
rājā kumārassa (dative) pāsāde kārāpesi
so iminā ca ariyena sīlakkhandhena samannāgato iminā
ariyena indriyasamvarena samannāgato . . . vivittaṃ senā-
sanaṃ bhajati : araṇṇaṃ, rukkhamūlaṃ, pabbataṃ, . . .
abbhokāsaṃ palālapuñjaṃ
idha tathāgatenā anuttaraṃ dhammacakkaṃ pavattitaṃ
idaṃ paṇitaṃ
ye mālaṃ āropessanti, tesam taṃ bhavissati sukhāya
tvam pana samma Jīvaka kiṃ tuṇhī
kacci maṃ samma Jīvaka na paccatthikānaṃ desi

¹ Aorist of *saṃ-dhā* (V : Lesson 15), "to shake."

² Genitive absolute, cf. Lesson 10.

Translate into Pali, using compounds where indicated by hyphens :—

This is the cessation-of-unhappiness

(It is) now the time-for-extinction of the fortunate one

Cunda the son-of-a-smith, having had delicious dishes prepared, had the time announced to the fortunate one : “ (it is) time, sir,¹ the meal (is) ready ”²

The lion, king-of-the-beasts, went out

There are (*atthi* : the singular verb may be used for the plural also in this sense) other profound, delightful, doctrines which the “ thus-gone ” makes known

He develops that thought

The king, having had the priests invited, said this : “ let the priests see the boy ”

The king, having made the boy sit down, instructs (him)

The priest had a new house built to the east (instrumental or accusative) of the city

Recite the prayers ! (plural)

I set free the goats

LESSON 14

Indefinite Pronoun

The indeclinable particle *ci(d)* is added to inflected interrogative pronouns to form indefinite pronouns :—

ko ci anyone, someone

kassa ci of anyone

kiñ ci anything, some (*m* of *kim* assimilated to *c*, becoming the palatal nasal)

With relative :—

yaṃ kiñ ci whatever

¹ Use the form of address to a monk.

² Invert the order of the last two words (= emphasis or exclamation).

With the negative :—

na kiñ ci nothing, none at all

The junction form *cid* often appears when another word follows closely.

Optative Tense

The optative (or "potential") (*sattamī*) tense is used for any hypothetical action. It may be translated by "should", "would", "may", etc. It is formed from the present stem of all conjugations with special inflections :—

	Singular	Plural
3rd person	<i>bhaveyya</i> , "he should be," "could be," "may be."	<i>bhaveyyuṃ</i>
2nd person	<i>bhaveyyāsi</i>	<i>bhaveyyūtha</i>
1st person	<i>bhaveyyaṃ</i> (also <i>bhaveyyāmi</i>)	<i>bhaveyyāma</i>

From other conjugations (all have the *e* stem) :—

<i>man</i> (III)	<i>maññeyya</i>	he should think
<i>kar</i> (VI)	<i>kareyya</i>	he should do
<i>dis</i> (VII)	<i>deseyya</i>	he may teach

The verb *as*, "to be," has two forms of optative tense, though there is little distinction of meaning. The first type is much more frequent, the second more elevated or "poetic", only the 3rd person singular being used regularly :—

	Singular	Plural
3rd person	<i>assa</i> , "there would be"	<i>assu</i>
2nd person	<i>assa</i>	<i>assatha</i>
1st person	<i>assaṃ</i>	<i>assāma</i>

	Singular	Plural
3rd person	<i>siyā</i> , "there may be," "there would be," "it might be "	<i>siyam̐si</i> (rarely used) (<i>siyam̐</i>)
2nd person	(<i>siyā</i>)	—
1st person	(<i>siyam̐</i>)	—

The second type is usually impersonal, and hardly occurs except in the 3rd person singular. Thus: *siyā . . . kaṅkhā*, "there may be doubt" (with agent in the genitive: "subjective genitive"). The bracketed forms are sometimes found in poetry.

Sometimes *assa* and *siyā* are used together in one sentence, and it is this which makes it convenient to have two different forms. Thus *siyā kho pana bhoto rañño evam assa* = "but it might be (that) of his majesty (*bhoto*) the king there would be thus (thought, idea)". Here we may see a distinction of meaning between *siyā* and *assa*: in such sentences they always have the same positions and functions, *siyā* ("it might be") leading and *assa* ("there would be") following. On the whole *siyā* is used as optative of *atthi*, whilst *assa* is used as optative of *hoti*. Thus *siyā* is used quite frequently in philosophical discourse to assert a possibility, in contrast to the categorical *atthi* and *n' atthi*. Like *atthi*, *siyā* may be used for the plural as well as the singular.

Optatives may be formed also for the passive and causative conjugations.

The range of meaning of the optative includes a mild form of command or a strong injunction, as well as requests, invitations, wishes, possibilities, suppositions, and hypotheses.

The hypothetical meaning is by far the most usual (cf. meanings of future, Lesson 10). When a relative or other subordinate clause expresses a condition on which a main clause depends, its verb may be in the optative, depending on the degree of uncertainty. There is, however, a tendency for both verbs, of the main and subordinate clauses, to be in the same tense (by "attraction" or assimilation). Thus if the effect of the

condition is quite hypothetical (as : “ if you ask, he may accept,” *sace . . . yāceyyāsi . . . atha . . . adhivaseyya*) both verbs are usually in the optative. On the other hand if the result is considered certain and factual (by the speaker or writer, in narrative by the narrator but not necessarily by the speaker he quotes) both verbs may be in the present tense (as : “ if a virtuous man approaches an assembly, he approaches without shame ”) ; or both may be in the future if instead of an “ eternal truth ”, as above, a particular future action is considered (as : “ if I have them salute (future of causative) one by one, the fortunate one will be (future) unsaluted by them (all) before daybreak ” ; likewise “ I will not . . . until . . . ” — both futures). Different tenses may also be used : “ as . . . he explains (present), so . . . you should (must) report (optative) ” (command of a king to an emissary) = *yathā . . . vyākaroti taṃ . . . āroceyyāsi* ; “ I shall teach (future) a course of doctrine with which one may explain (optative) ” = *dharmapariyāyaṃ desessāmi yena samannāgato . . . vyākareyya*.

The optative is often used after the idiom *thānaṃ . . . vijjati yaṃ . . .*, “ there exists (present) the case that . . . (optative of the possible action or event) ”, but the present is sometimes used (when the possibility is considered as definitely attested) ; when the idiom is negative (“ it is not possible ”) the future is usual. Without *yaṃ*, and preceding the idiom, the case considered may be given simply as a quotation ending with *ti*. (There is also a conditional tense in Pali, but it is not often used, being restricted to the statement of impossible hypotheses—see Lesson 29.)

With reference to the distinction between the optative and the future, used of future events which are respectively hypothetical and certain, the following example is instructive : “ if he should get the kingdom he would share it ” (both verbs optative), “ . . . if I do (‘ shall ’) get the kingdom I will share it ” (both verbs future).

Ablative Case

The fifth or ablative (*pañcamī*, *nissakka*, *apādāna*) case is used to express the point from which an action begins. The action may be physical or mental. The ablative also expresses

the cause or origin from which something arises. Formally the ablative may coincide with the instrumental except in the singular of the *a* stems and the masculine and neuter demonstrative and relative pronouns and other pronouns or " pronominal adjectives " inflected like them. There is also a special ablative singular suffix, *to*, which may be added to any stem. Moreover the pronominal inflection of the ablative singular, *smā* or *mhā*, is sometimes added to various noun stems.

Nominative.

Ablative.

*janapado**janapadā**āsanam**āsanā**so* and *tad**tasmā* or *tamhā**ayam**imasmā* or *imamhā**paccatthiko**paccatthikato* " from an enemy " (suffix *to*)

Examples of the use of the ablative :—

utthāy' āsanā, " having got up from (his) seat " (in this phrase the usual order of words is always inverted)

gāmā gāmaṃ, " from village to village "

agārasmā pabbajito (noun with pronominal inflection),
" gone forth from home "

dasahi ca lokadhātūhi ¹ *devatā . . . sannipatitā*, " and the gods . . . assembled from the ten universes "

kiṃ kāranaṃ, " from what cause ? ", " for what reason ? ",
" why ? "

The ablative of cause is very important, and is always used in philosophical statements :—

vedanāpaccayā taṇhā, " desire (is) from the sensation-cause ² ", " desire is caused by sensation "

kiṃpaccayā bhavo, " from what cause ² (is) existence ? "

kissa nirodhā bhavanirodho, " from the cessation of what (is there) cessation of existence ? "

The ablatives of some pronouns in *-asmā* are used as indeclinables with causal meaning: *kasmā* = " why ? ", *tasmā* = " therefore ".

¹ Instrumental-ablative plural of a stem in *u*, *dasahi* of *dasa*, " ten."

² Or " condition ".

Subsidiary uses of the ablative :—

—isolated, separated, secluded from :

vivicca akusalehi dhammehi, "having become separated from bad phenomena" (with *vivicca* as with *utthāya* inversion is usual)

—fear, danger from :

na kuto ci bhayaṃ . . . yad idaṃ paccatthikato "... fear (danger) from nowhere, such as from an enemy" (ablative in *to* and similarly formed indeclinable *kuto* = "whence?")

—cleaned or purified from (literal : "from dirt" and figurative) :

padosā cittaṃ parisodheti, "he makes his mind pure from anger," "he purifies his mind from anger"

—freed from (from slavery, etc.) :

cittaṃ āsavehi vimuccati, "the mind is freed from the influxes"

—direction from (with genitive of the origin) :

dakkhiṇato nagarassa, "south of the city"

—distance from (space and time) ; this meaning appears always with the suffix *to* and mostly in the indeclinables with suffix *to* (especially *ito* = from here/now), otherwise the instrumental is usually used (cf. Lesson 8) :

ito . . . ekatiṃso kappo, "the thirty-first aeon from (before) now"

ito tiṇṇaṃ māsānaṃ accayena, "after three months from now" (notice the combination of the three cases : ablative-genitive-instrumental)

dūrato āgacchantam (seen) "coming from the distance"

—abstinence from, revulsion from :

virato methunā gāmadhammā, "has abstained (past participle of *vi-ram*) from sexual vulgar ("village") custom"

pisuṇāya vācāya paṭivirato, "has abstained from malicious speech"

—recover from (illness) :

tamhā ābādhā mutto, "freed (recovered) from that illness"

—limit up to (within) which (with *yāva*) :

- yāva brahmalokā*, "as far as the world of God (heaven)"
yāva sattamā, "up to the seventh"
 —with the verb *u(d)-(t)thā*, "to rise up (from)," "come out from" (literally and figuratively):
patissallānā vuṭṭhito, "come out from seclusion (privacy, withdrawing; sometimes spelt *paṭi-*)"
jhānā vuṭṭhahitvā, "having risen up (come out) from a meditation (trance)" (and passing into a higher or lower trance)
 —"with reference to", "from the standpoint of" = *-to*:
tathāgato atīte buddhe . . . gottato pi anussarati, "the thus-gone recollects past enlightened ones (Buddhas) with reference to (their) clan(s) also"

With indeclinables:—

- aññatra*:
aññatra phassā, "except for contact," "without touch"
 (*aññatra* often takes the instrumental, cf. Lesson 8, and this *ā* inflection with it is sometimes regarded as a form of instrumental, cf. the instrumentals in *ā*: *bhagavatā*, *raññā*¹)
 —*adho*, "below":
adho kesamatthakā, "below the top (*matthako*) of the hair"
 —*ārakā*, "far from":
ārakā sāmāññā, "far from asceticism (*sāmāññaṃ*)"
ārakā . . . vijjācaraṇasampadāya, "far from success (*sampadā*: feminine) in knowledge and practice (*caraṇaṃ*)"
 —*uddhaṃ*, "above," "after," "beyond":
uddhaṃ pādatalā, "above the soles (*talaṃ*, 'surface') of the feet"
kāyassa bhedaṃ uddhaṃ, "after the splitting up (death) of the body"
 —*paraṃ*, "after":
paraṃ maraṇā, "after death"
 —*yāva*, "up to," "as far as" (see above, under "limit")

¹ We find also *saha parinibbānā* = " (simultaneously) with the extinction ", unless it should be regarded as meaning caused by the extinction, in which case *saha* would seem superfluous.

The ablative is sometimes used in comparison or distinction (when the sense is "most" the genitive is used, see Lesson 18) :

na . . . vijjati añño samaño vā brāhmaṇo vā bhagavatā
(ablative) *bhiyyo 'bhiññataro*, "there is . . . not any other philosopher or priest more learned than the fortunate one" (*abhiññataro* comparative of *abhiñña*, "learned"; see Lesson 18 on comparison; *bhiyyo*, "more," is used also with *kuto* : *kuto bhiyyo* (lit. = "whence more"), meaning idiomatically "let alone more", "how could it be more ?")
ito bhiyyo, "more than this"

The instrumental is sometimes used in comparison, just as it overlaps with the ablative in some other uses (cause, measure).

Dependent Words in Tappurisa Compounds

A dependent word (*samāsanta*) is a word which can appear only at the end of a compound (it is a "bound form"). It cannot be used independently. In certain *tappurisas*¹ such words are found, generally indicating the action of a root from which they are immediately derived :—

- karo*, "doing," "working" (*kar*) : *kammakaro* "worker"
- kāro*, "making" (*kar*, causative) : *kumbhakāro*, "potter" (*kumbho* = "pot")
- ggāho*, "seizing" ((*g*)*gah*) : *candaggāho*, "eclipse of the moon (*cando*)"
- dharo*, "holding," "remembering" (*dhar*) : *dhammadharo*, "memorizer of the doctrine"
- pāto*, "dropping," "offering," "collecting" (*pat*, "to fall," causative) : *piṇḍapāto*, "alms offering," "alms collecting" (this has the sense of the food collected by a begging monk).

As with the other cases, ablative *tappurisas* may be formed :—

piṇḍapātapaṭikkanto, "(monk) returned from an alms collecting"

¹ Called "*upapada* compounds" after the *first* member, the "adjacent word" (*upapada*), in virtue of which the dependent form may be used.

Vocabulary

Verbs :—

adhi-gam (I)	adhigacchati	acquires
anu-(s)sar (I)	anussarati	recollects
u(d)-(t)thā (I)	uṭṭhāti or uṭṭhahati or vuṭṭhāti (with <i>v</i> as junction consonant — see Lesson 25—be- tween <i>u</i> and a preceding vowel)	rises up, gets up, arises, comes out from, emi- grates
ni-mant (VII)	nimanteti	invites (<i>āsanena</i> ~ = ~ to sit down, offers a seat)
pari-pucch (I)	paripucchati	asks about, asks advice
ā-yā (I)	āyāti	comes, approaches

Nouns :—

āsavo	influx, influence ¹
deso	point (topic)
padoso	anger
phasso	contact, touch
sahāyako	friend
upādānaṃ	attachment
gāmapadaṃ	site of a village
dāsavyaṃ	slavery
bandhanaṃ	bond, fetter
vedayitaṃ	sensation, experience
sānaṃ	hemp

Indeclinables :—

api or app (stands at beginning of sentence or clause; app is a junction form before a vowel)	(with optative) perhaps, (with indicative) does?, do?, did? (i.e. makes sentence inter- rogative: polite form of question)
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¹ They are, in Buddhist doctrine, passion, existence, opinion, and ignorance; freedom from these is equivalent to the attainment of *nibbānaṃ*, to absolute peace.

<i>etarahi</i>	now, at present
<i>ettha</i>	here, (also means) in this case
<i>tattha</i>	there, in that/this connection
<i>tena hi</i>	now ! (admonitory)
<i>pubbe</i>	before, formerly
<i>yattha</i>	where
<i>yan nūna</i>	what now if ?, what if ?, now if, supposing ?
<i>sabbaso</i>	completely

Adjectives :—

<i>pisuna</i>	malicious
<i>purāṇa</i>	old

Numeral :—

<i>ubho</i> (nominative and accusative, all gen- ders)	both
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Past participle :—

<i>khīṇa</i> ((<i>k</i>) <i>khī</i> (III))	exhausted, wasted, perished (irregular <i>ṇ</i> for <i>n</i>)
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EXERCISE 14

Passage for reading :—

bhūtapubbam aññataro janapado vuṭṭhāsi. atha kho saḥāyako saḥāyakam āmantesi : āyāma samma. yena so janapado ten' upasaṃkamissāma. app eva nām' ettha kiñ ci dhanam adhigaccheyyāmā ti. evam sammā ti kho saḥāyako saḥāyakassa paccassosi. te yena so janapado yen' aññataram gāmapadam ten' upasaṃkamimsu. tatth' addasaṃsu pahūtam sāṇam chaḍḍitam. disvā saḥāyako saḥāyakam āmantesi : idaṃ kho samma pahūtam sāṇam chaḍḍitam. tena hi samma tvañ¹ ca sāṇabhāram bandha, ahañ ca sāṇabhāram bandhissāmi. ubho sāṇabhāram ādāya gamissāmā ti. evam sammā ti kho saḥāyako saḥāyakassa paṭissutvā sāṇabhāram bandhi.

¹ *ṇ* palatalized to *ṇ* before *c*.

Translate into English :—

puccheyyāṃ' ahaṃ bhante kañ cid eva desaṃ
 devā tamhā kāyā cavanti
 upādānapaccayā bhavo
 yaṃ nūna mayaṃ kusalaṃ kareyyāma
 na hi bhagavā evaṃ vadeyya
 na dān' ime imamhā ābādhā vuṭṭhahissanti
 te kālena kālaṃ upasaṃkamitvā paripuccheyyāsi (=
 "should" : exhortation)
 tassa evaṃ assa : ahaṃ kho pubbe dāso ahoṣiṃ. so ¹ 'mhi
 etarahi tamhā dāsavyā mutto
 yattha paṇ' āvuso sabbaso vedayitaṃ n' atthi, api nu kho
 tattha "asmī" ti siyā
 khīṇā me āsavā
 na maṃ ko ci āsanena pi nimantesi
 āyantu bhonto
 idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigac-
 cheyya. kusalaṃ dhammaṃ adhigantvā na parassa āroceyya.
 kiṃ hi paro parassa karissati.² seyyathā pi nāma purāṇaṃ
 bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya.

Translate into Pali :—

I got up from my seat and left
 If the philosopher Gotama should come to this assembly we will
 ask (optative) him this question
 What should we do ?
 I should do meritorious actions
 Sensation is caused by ("from the condition of") contact
 You should explain it as it pleases you (*te* ; both verbs optative)
 We would invite him to sit down
 There will be an eclipse of the moon
 There is nothing here
 The priests would banish the priest from the city

¹ so used with 1st person verb as emphatic pronoun (1st person), cf. Lesson 5.

² *kiṃ . . . karissati* = "what will/can he/it do ?" means much the same as
 "what's the use of ?"

LESSON 15

Fifth Conjugation

Verbs of the *ki* or fifth conjugation (*kiyādi gaṇa*) form present stems with the suffix *nā*. The personal endings are the same as for the first conjugation. From the root (*ñ*)*ñā*, "to know" (learn, find out), which before the present suffix is changed to *jā*, we have :—

	Singular	Plural
3rd person	<i>jānāti</i>	<i>jānanti</i>
2nd person	<i>jānāsi</i>	<i>jānātha</i>
1st person	<i>jānāmi</i>	<i>jānāma</i>

Similarly conjugated are :—

<i>ji</i>	<i>jināti</i>	he wins
<i>abhi-(ñ)ñā</i>	<i>abhijānāti</i>	he knows, he is aware of, he ascertains, he discovers
<i>ā-(ñ)ñā</i>	<i>ājānāti</i>	he learns, he grasps (fig.)
<i>(p)pa-(ñ)ñā</i>	<i>pajānāti</i>	he understands, he has insight
<i>(p)paṭi-(ñ)ñā</i>	<i>paṭijānāti</i>	he admits
<i>vi-(ñ)ñā</i>	<i>vijānāti</i>	he is conscious of, he discerns
<i>saṃ-(ñ)ñā</i>	<i>saṃjānāti</i>	he experiences, he perceives

In some verbs the suffix is *ṇā* with cerebral *ṇ* :—

<i>(k)ki</i>	<i>kiṇāti</i>	he buys
<i>(s)su</i>	<i>suṇāti</i>	he hears

The root (*g*)*gah*, "to take," "to seize," inverts the order of the final consonant of the root and the *ṇ* (which is cerebral) of the suffix :—

<i>gaṇhāti</i>	he takes
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In consequence of this special feature some grammars place it in a separate conjugation of its own, known as the *gah* conjugation (*gahādi gaṇa*), making it the sixth of the eight conjugations they accordingly reckon. They place with it some roots of nouns which show the same inversion.

With prefixes :—

u(d)-(g)gah	uggaṇhāti	he learns, he memorizes
(p)paṭi-(g)gah	paṭiggaṇhāti	he accepts

Other tenses are formed as follows :—

Imperative : *jānātu* (3rd sing.), *jānāhi* (2nd sing. : always with -hi), etc.

Optative : *jāneyya*, etc. (also a rarer form, *jaññā*, of the 3rd person sing.)

Present participle : *jānaṃ* or *jānanto* (masc. nom. sing.), *jānatā* (ins.), etc.

Aorist : *aññāsi* ((ñ)ñā and ā-(ñ)ñā),¹ *jāniṃsu* (for aorist of (s)su, see Lesson 12)

Future : *jānissati*, etc.

Gerund : *aññāya* (from ā-(ñ)ñā, ā shortened before the doubled consonant ; *ñatvā* from (ñ)ñā itself is not often used) ; *abhiññāya* ; *sutvā* ; *gahetvā*

Past participle : *ñāta* (*aññāta* is usually the negative : “ unknown ”) ; *suta* ; *gahīta* (sometimes *gahīta*)

Passive : *paññāyati*

Causative : *sāveti*

Dvanda Compounds

Two or more nouns forming a list can be made into a compound instead of being connected by the particle *ca*. (cf. in English “ fourteen ” = “ four and ten ”). This type of compound is called *dvanda* (“ twin ”). It may be used as a collective noun, neuter (regardless of the gender of the members) and inflected in the singular number, or (retaining the gender), inflected in the plural as meaning two or more items. The component words may signify one or more than one item. The more important or leading object, if any, sometimes occupies the second position, which is normally the dominant position in Pali (cf. the *tappurisa* compound). In English the order may then be reversed :—

candimasuriyā (plural), “ the sun and the moon ”

samaṇabrāhmaṇā (plural), “ priests and ascetics ”

¹ As a rule, when in close junction a long vowel may not stand before a double consonant : here ā is shortened (cf. Introduction, pronunciation of *e* and *o*, and such verbs as ā-(h)hā—Vocabulary 17).

Sāriputtamoggallānaṃ (neuter singular), " Moggallāna and Sāriputta " (the two leading disciples of the Buddha)
pattacīvaraṃ, " robe and bowl "

Negative and other Prefixes to Nouns

Nouns (including adjectives) can be made negative by adding the prefix *a*, which before vowels becomes *an*. Several examples have been met with already : *akusala* (" non-good "), *amanusso* (" non-human "), *avijjā* (" non-knowledge "), *ananta* (" unending " : *an*). Finite verbs are not negated in this way, but participles may be : *vimutta* = " freed " ; *avimutta* = " not freed " ; *anuppanna* = " not arisen " ; *adinna* = " not-given " ; present participles and gerunds are more rarely negated : *adisvā* = " not having seen " ; *appahāya* = " not having renounced ". Other prefixes added to nouns, etc., are *su*, meaning " well ", " good ", and *du(r)*, meaning " ill ", " bad " (and they cover a wide range of similar conceptions : easy/difficult, pleasant/unpleasant, etc.) : *subhāsita* = " well-spoken ", *dullabha* = " rare " (" hard to get " : *labh*).

These words with prefixes are regarded as compounds, see below pp. 108 and 137.

Vocabulary

Past participles :—

<i>abhi-u(d)-gam</i>	<i>abbhuggata</i>	disseminated, spread (report)
<i>saṃ-nah</i>	<i>sannaddha</i>	tied up (<i>h + t > ddh</i>)
<i>ā-bhar</i>	<i>ābhata</i>	brought, carried
<i>jan</i>	<i>jāta</i>	born

Nouns :—

<i>āvasatho</i>	room, cell
<i>kāmo</i>	love, passion, liking, pleasure
<i>gandho</i>	scent, perfume
<i>vinayo</i>	discipline
<i>anagāriyaṃ</i>	homelessness
<i>ñānaṃ</i>	knowledge
<i>duccaritaṃ</i>	bad conduct
<i>padīpeyyaṃ</i>	lamp

<i>vilepanam</i>	ointment, cosmetic
<i>sucaritam</i>	good conduct
<i>suttam</i>	thread
<i>kaṅkhā</i>	doubt
<i>seyyā</i>	bed

Pronoun :—

<i>ekacca</i>	someone
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Indeclinables :—

<i>eva</i>	(enclitic ; in junction sometimes <i>va</i> or <i>yeva</i>) only, alone, just, surely
<i>khippam</i>	quickly
<i>tathā</i>	thus, true
<i>no</i>	not (emphatic form of <i>na</i>)
<i>yadi</i>	whether

EXERCISE 15

Passage for reading :—

te ubho sāṇabhāram ādāya yen' aññataram gāmapadam ten' upasaṃkamimsu. tatth' addasaṃsu pahūtam sāṇasuttam chaḍḍitam. disvā sahāyako sahāyakam āmantesi : yassa kho samma atthāya iccheyyāma sāṇam, idam pahūtam sāṇasuttam chaḍḍitam. tena hi samma tvañ ca sāṇabhāram chaḍḍehi, ahañ ca sāṇabhāram chaḍḍessāmi. ubho sāṇasuttabhāram ādāya gamissāmā ti. ayaṃ kho me samma sāṇabhāro durābhato ca susannaddho ca. alam ¹ me ; tvaṃ pajānāhi ti. atha kho so sahāyako sāṇabhāram chaḍḍetvā sāṇasuttabhāram ādiyi.

Translate into English :—

tena hi brāhmaṇa suṇāhi
na tvaṃ imaṃ dhammavinayaṃ ājānāsi. ahaṃ imaṃ dhamma-
vinayaṃ ājānāmi
idha tathāgato jāto

¹ A final *m* may be assimilated to a following labial when the words are closely connected grammatically. It may become *m* also when a vowel follows, under the same conditions (in verse under stress of metre too, since *m* makes the preceding syllable long whilst *m* does not).

ko imaṃ dhammaṃ khippam eva ājānissati
 ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ
 pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasa-
 thapadīpeyyaṃ
 ko nu kho pana bho jānāti.¹ madanīyā kāmā
 jānāhi yadi vā taṃ bhavaṇtaṃ Gotamaṃ tathā santaṃ² yeva
 saddo abbhuggato, yadi vā no tathā
 tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati
 bhavāsavā pi cittaṃ vimuccati avijjāsavā pi cittaṃ vimuccati
 yaṃ kiñ ci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ
 n' atthi jātassa amaraṇaṃ

Translate into Pali :—

What I know, you know ; what you know, I know
 I learn the saying of the fortunate one
 He will grasp what I explain (fut.) quickly
 After some time he hears the excellent doctrine
 The fortunate one, taking robe-and-bowl, entered Rājagaha³
 for alms
 Stop ! Ānanda, don't grieve
 He understands that (use direct speech) these beings (are)
 endowed with bad-conduct-of-the-body
 Not-memorizing that speech, I left
 Why (is) this unexplained by the philosopher Gotama ?
 You (plur.) have gone forth from house to homelessness

LESSON 16

Locative Case

The seventh or locative (*sattamī*, *bhumma*, *adhikaraṇa*, *okāsa*) case expresses the place where, the time when or the situation in which an action takes place. The plural is used to express the society in which the action takes place.

The locative is also used in the senses of " about ", " in the

¹ This is an idiom and may be translated " who knows ? ", " you never know ", " you never can tell ".

² Present participle of *as*, cf. Lesson 8.

³ Capital of Magadha.

case of ", " with reference to " (e.g. : " to agree on some points "), " in the situation of ", and in certain idioms meaning : knowledge " about ", doubt " about ", established " in " office or " in " circumspect behaviour, training " under " a teacher and confidence " in " him, putting " into " a jar, disappearing " in " (from) a place. It is frequently used in an " absolute " construction (equivalent to a subordinate clause).

Masculine and neuter nouns in *a* have the locative inflections *e* in the singular and *esu* in the plural : *loke*, " in the world " ; *devesu*, " among the gods." Feminines in *ā* have either *āyaṃ* or simply *āya* in the singular and *āsu* in the plural : *kathāyaṃ*, *kathāya*, *kathāsu*. The demonstrative and relative pronouns have the following locative inflections :—

Singular :

Masculine and neuter, *yasmiṃ* or *yamhi* ; feminine, *yāyaṃ* or *yāya* or *yassaṃ*

Plural :

Masculine and neuter, *yesu* ; feminine, *yāsu*

From *idaṃ*- : Singular :

Masculine and neuter, *asmiṃ* or *imasmiṃ* ; feminine, *imāyaṃ* or *imāya*

From *idaṃ*- : Plural :

Masculine and neuter, *imesu* ; feminine, *imāsu*

Examples of the use of the locative :

Place :

dhammā rañṇe, " qualities in a king "

Nālandāyaṃ ¹ *viharanto*, " dwelling in Nālandā "

rukkhamūle nisinnaṃ, " seated at the foot of a tree "
(literally " at the root ", which is appropriate for a tropical tree)

devatā ākāse, " deities in the sky "

Time :

tasmiṃ samaye vedanaṃ vedeti, " he feels a sensation on that occasion "

¹ A town in Magadha.

vassānaṃ pacchime māse, "in the last month of the rainy season "

Situation :

tasmim yaññe . . . na rukkhā chijjimsu, "in that sacrifice . . . no trees were cut down "
āpadāsu na vijahati, "he does not abandon (him) in misfortune "

Society :

Māgadhesu viharati, "he lives in Magadha " (literally "among the Magadhans ")

Reference, etc. :

idam pi 'ssa hoti sīlasmim, "he has this as regards (moral) character "
citte cittānupassī viharati, "with reference to the mind, he lives observing the mind "
dhammesu . . . ñāṇaṃ, "knowledge of (about) phenomena "
kaṅkhā . . . dhamme, "doubt about the doctrine "
jīvite apekhaṃ, "hope for life "
 (the locative may also be used after *yad idaṃ*)

Establishment :

pettike thāne thapesi, "appointed (him) in his father's place "
satipaṭṭhānesu supatitṭhitacitta, "(whose) mind is well established in the conditions of self-possession " (*sati* is variously translated, usually by "mindfulness ")

Confidence :

pasanno ahaṃ bhagavati, "I have confidence in the fortunate one " (Loc. Sg. of *bhagavant*)
dhamme pasannā, "she has confidence in the doctrine "
bhagavati brahmacariyaṃ caritvā, "having lived the God-like life under the fortunate one "

Disappearing :

brahmaloke antarahito, "vanished from God's world " (and appeared on Earth)

(this is by supernatural power—*iddhi*—of a monk or deity : ordinary mortals can move away only gradually as expressed by the ablative case).

The locative absolute consists (like the genitive absolute, cf. Lesson 10) of a nexus of noun (or pronoun) + participle. Both are in the locative case. The noun is agent to the participle, which is often but not necessarily passive, and this agent cannot be the same as the agent of the main sentence within which the absolute construction forms a subordinate clause. Further words inflected in the locative in concord with the locative agent, such as adjectives, pronouns, and predicate nouns, may be included in the absolute construction. If the participle has a patient, instrument, etc., this will be in its proper case (accusative, etc.). There may also be indeclinables included in the absolute phrase. A sentence may contain several locative absolutes, each with its own agent, indicating a number of distinct subordinate actions. E.g. : " Though it is raining, it is pouring down, lightning is flashing, a thunderbolt cracking—that he should not see (anything), nor hear a sound ! " (four locative absolutes in the Pali). The locative absolute is used much more frequently than the genitive, not being restricted to a special type of relation between the subordinate and main actions. The subordinate action may precede the main action or be simultaneous with it. Any kind of subordinate action may be expressed. The absolute phrase usually precedes the main clause of the sentence, but is sometimes inserted parenthetically.

Examples :—

parinibbute bhagavati . . . Sakko . . . imaṃ gātham abhāsi,
 " when the fortunate one was " liberated " . . .
 Sakko ¹. . . spoke this verse "

imasmim ca pana veyyākaraṇasmim bhaññamāne Sakkassa
 . . . *dharmacakkhum* ² *udapādi,* " and moreover as this
 explanation was being spoken . . . the ' eye of the
 doctrine ' arose in (' of ') Sakka "

¹ The king of the gods.

² " stem, " eye."

upādāne kho sati bhavo hoti, "attachment being, existence is," "when there is attachment there is existence"

*Disampatimhi*¹ *raññe kālakate . . . rājaputtam rajje abhi-siñcimsu*, "after king Disampati died . . . they consecrated the prince in the kingdom."

Future Passive Participle

A future participle (*kipca*) formed with the suffixes *tabba*, *anīya*² or *ya* is normally passive, like the past participle. It is usually called the "future passive participle" (an active participle, formed with the same suffix as the present participle but added to the future instead of the present stem, is also formed, but it is hardly ever used: in the entire Pali Canon only one unambiguous example has so far been pointed out, in a verse; in Pali the "future passive participle" is used in any construction requiring a future participle). The construction is mostly the same as for the past participle, and the future passive participle may be used as sentence verb or as adjective, a few being used also as nouns. Though all the forms of future passive participle are used all these ways, that in *tabba* is more often used as sentence verb and that in *anīya* as adjective. The inflection is in the three genders on the *a/ā* stem just as in the case of the past participle.

The sense of the future passive participle is generally not simply future but rather imperative or optative: "this must be done," "this should be done," "this ought to be done," also "this can be done".

A strong form of the root is normally used in the future passive participle:—

With suffix *tabba* (or *itabba*):

(k)kam	kamitabba	to be walked
kar	kātabba	to be done
gam	gantabba	to be gone, must be gone
car	caritabba	must be lived, to be practised

¹ Locative of *i* stem.

² Rarely *anīya*.

<i>jīu</i>	<i>jīvitabba</i>	to be lived
<i>(ñ)ñā</i>	<i>jānitabba</i>	to be known
<i>dā</i>	<i>dātabba</i>	to be given, must be given, should be given
<i>(d)dis</i>	<i>daṭṭhabba</i>	to be seen, must be seen (as), should be viewed, must be envisaged, should be considered (in such and such a way)
<i>pad</i>	<i>pajjitabba</i> (on present stem)	(used with various prefixes in the corresponding meanings)
<i>pā</i>	<i>pātabba</i>	to be drunk
<i>pucch</i>	<i>pucchitabba</i>	to be asked
<i>bhās</i>	<i>bhāsitabba</i>	to be spoken, should be spoken
<i>vac</i>	<i>vattabba</i>	to be spoken
<i>vid</i> (II)	<i>veditabba</i>	to be known, to be found out, to be discovered, to be ascertained
<i>(s)su</i>	<i>soḷabba</i>	to be heard
<i>sev</i>	<i>sevitabba</i>	to be indulged in, to be pursued
<i>han</i>	<i>hantabba</i>	to be killed

Causative :

<i>kar</i>	<i>kāretabba</i>	must be caused to be made, should be caused to be made
<i>(t)thā</i>	<i>thāpetabba</i>	to be established
<i>bhū</i>	<i>bhāvetabba</i>	to be developed

With suffix *anīya* :

<i>kam</i>	<i>kamanīya</i>	to be loved, lovely
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<i>kar</i>	<i>karaṇīya</i> ¹	what must be done ; duty, business (neuter)
<i>(k)kham</i>	<i>khamanīya</i>	to be pleased ; pleasure, content- ment (neuter)
<i>khād</i>	<i>khādanīya</i>	to be chewed ; (hard) foods (neuter)
<i>(d)dis</i>	<i>dassanīya</i>	what must be seen, beautiful
<i>bhuj</i>	<i>bhojanīya</i>	to be eaten ; (soft) foods (neuter)
<i>mad</i> (III) ("to be- come intoxicated")	<i>madanīya</i>	intoxicating
<i>rañj</i> (I) ("to become impassioned", "to be excited about")	<i>rajanīya</i>	exciting
<i>ram</i>	<i>ramaṇīya</i> ¹	to be delighted in, delightful
<i>vac</i>	<i>vacanīya</i>	to be said, what ought to be said

With suffix *ya* (or *yya*) :

<i>kar</i>	<i>kiCCA</i>	to be done, what should be done ; business (neuter)
<i>dā</i>	<i>deyya</i>	to be given, gift (neuter)
<i>pā</i>	<i>peyya</i>	to be drunk
<i>bhū</i>	<i>bhabba</i>	capable
<i>labh</i>	<i>labbha</i>	to be obtained, pos- sible

With prefixes the forms are the same. Like the past participle (but rather less often), the future passive participle can be made negative by the prefix *a* (or *an*) : *abhabba*, "incapable."

¹ When the suffix follows a root containing the letter *r*, the *n* is often cerebralized to *ṇ*. This cerebralization of *ṇ* is seen in some other suffixes under similar conditions. As a rule it occurs only when no consonant which would move the tongue intervenes (thus it does not occur in *rajanīya*).

Examples of the use of the future passive participle :—

As impersonal (neuter or agreeing with patient, if expressed) passive, with agent in instrumental :—

te vo bhāvetabbā, " they must be developed by you "

thūpo kātabbo, " a pagoda should be built "

iminā . . . pariyāyena veditabbam, " it should be ascertained in this way (' by this course ') "

katham paṭipajjitabbam, " how should one proceed (behave, conduct oneself) ? "

The active use of future passive participles of intransitive verbs meaning " go ", " move ", " go forth ", etc., is rare. They are much more frequently constructed passively.

Sometimes the future passive participle is accompanied (followed) by the present or future tense of a verb meaning " to be " (" periphrastic construction " : Lesson 24) :—

. . . maggo gantabbo hoti, " . . . the road has to be travelled "

maggo kho me gantabbo bhavissati, " the road will have to be travelled by me, " " I shall have to travel along the road "

n' amhi kena ci upasaṃkamitabbo, " I am not to be approached (visited) by anyone. "

The future passive participle is used with *man* (III : " think ") to express what one thinks (present), thought (aorist) or might think (optative) of doing or suitable to be done :—

upasaṃkamitabbam maññeyya, " he may think it (an assembly) is to be approached, " " he might consider it worth approaching. "

As adjective (see also *rajanīyo*, etc., in the passage in Exercise 12) :—

ramaṇīyo pabbato, " the mountain is delightful. "

As noun :—

pure vacanīyaṃ pacchā avaca, " you said last (after) what ought to be said first (before). "

Kammadhāraya Compounds

A class of compound somewhat similar to the *tappurisa* (and sometimes included in it as a sub-variety) is the *kammadhāraya*.¹ Like the *tappurisa*, the *kammadhāraya* compound functions as a noun, but in this class the two component words refer to the same locus or object (cf. in English "blackbird"). In place of relation we have identity of locus, the first member being an attribute of the second. If they were not compounded, the members would have to be in the same case, since they would be noun and attribute or two nouns in apposition. If a *tappurisa* were divided, the first member would show the case relation inherent in the compound, the second member the same case as the original compound, determined by its function in the sentence. If a *kammadhāraya* were divided, the second member would again retain the same case as the original compound, but so would the first, since it would have to agree with the second in case.

Examples :—

akālamegho, "an untimely cloud": *megho* = "cloud"; *akāla* = "untimely": i.e. out of the usual season.

rājisi, "king-sage": *rājan* + *isi* with elision of the *-an* of the stem *rājan*.

adhammakāro, "unlawful acting"; (for *-kāro* see Lesson 14). *adhamma* = "non-law"—*dhamma* here in the ancient sense of religion-custom-law, not in the restricted sense of the Buddhist doctrine, though the latter represents the two as ultimately one and based on the immutable natural law of the universe, varying only in their degree of nearness and fidelity to the truth.

The word *adhammo* in itself and other similar negative formations are regarded as *kammadhāraya* compounds (*a* + *dhammo*) of a perhaps looser kind. A further, rather rare, group of *kammadhārayas* expresses a comparison between the members, which are nouns in apposition.

cakkaratanam, "wheel jewel", might be interpreted as a

¹ The name is obscure: "character bearing"? (taking *kamma* in the ethical sense of the character or habit or tendencies resulting from action, which is held to determine destiny, and hence as character or attribute in general).

simple apposition or as a comparison : a jewel shaped like a wheel. (The wheel-jewel is one of seven symbolic gems supposed to appear when there is a " universal emperor " in the world.)

Abbreviation

Frequently in Pali texts a passage is repeated verbatim or with only one or two words changed. This is often indicated by giving only the opening words of the passage followed by the word *pe*, " and so on," " etc.," itself an abbreviation of the word *peyyāla*, " etcetera."

Vocabulary

Verbs :—

<i>u(d)-(g)ghar</i> (I) (to make wet)	<i>uggharati</i>	it oozes
<i>(p)pa-(g)ghar</i> (I)	<i>paggharati</i>	it trickles, it drips
<i>car</i> (I)	<i>carati</i>	he proceeds, lives, conducts, carries on (it is difficult to give a general equivalent, <i>car</i> means following a particular way of life, as animals grazing, monks begging, etc.)
<i>(p)pa-(t)thar</i> (I) (to spread)	<i>pattharati</i>	he spreads out
<i>pari-bhū</i> (I)	<i>paribhavati</i>	he despises
<i>makkh</i> (VII)	<i>makkheti</i>	he smears
<i>ā-rādh</i> (VII)	<i>ārādheti</i>	he satisfies
<i>(p)pa-vass</i> (I) (to rain)	<i>pavassati</i>	it rains heavily
<i>u(d)-vah</i> (I) (to carry)	<i>ubbahati</i>	he carries off
<i>vi-har</i> (I)	<i>viharati</i>	he dwells, he lives

Nouns :—

<i>aggo</i>	(also means) tip, the supreme
<i>amacco</i>	minister (privy councillor)
<i>ākāso</i>	sky, space
<i>uttarāsaṅgo</i>	cloak
<i>gūtho</i>	dung
<i>candimā</i> (masculine, stem <i>can-</i> <i>dima-</i>)	moon (used only in nominative singular and in compounds)
<i>nakho</i>	finger nail, toenail
<i>posako</i>	rearer, breeder
<i>megho</i>	cloud
<i>viggaho</i>	quarrel, strife
<i>vip̐paṭisāro</i>	regret
<i>vivādo</i>	dispute
<i>suriyo</i>	sun
<i>sūkaro</i>	pig
<i>khomaṃ</i>	flax
<i>vassaṃ</i>	rain, rainy season (plural), year
<i>sīsaṃ</i>	lead
<i>sīsaṃ</i>	head
<i>bhaṇḍikā</i>	parcel, bundle
<i>sajjhu(m)</i> (neuter)	silver (stem in <i>u</i> , cf. Lesson 19)

Adjectives :—

<i>ummatta</i>	mad
<i>bahuka</i>	much, plenty
<i>veceta</i>	daft
<i>vyatta</i>	intelligent
<i>saka</i>	own (= his own, her own, etc.)
<i>sukkha</i>	dry
<i>mahant</i> (inflected like <i>bhagavant</i>)	great

Indeclinables :—

<i>antarā</i>	within, between, meanwhile, whilst
<i>pe</i>	and so on, etc. (as abbreviation)
<i>bhane</i>	I say !
<i>yagghe</i>	hear !
<i>yoniso</i>	methodically, consequently

EXERCISE 16

Passages for reading :—

1. te yen' aññataraṃ gāmapadaṃ ten' upasaṃkamimṃsu. tatth' addasaṃsu pahūtaṃ khomaṃ chaḍḍitaṃ. disvā. pe. pahūtaṃ khomasuttaṃ chaḍḍitaṃ. disvā. pe. [a whole range of commodities of increasing value is enumerated] pe. pahūtaṃ suvaṇṇaṃ chaḍḍitaṃ. disvā sahāyako sahāyakaṃ āmantesi : yassa kho samma atthāya iccheyyāma sāṇaṃ vā sāṇasuttaṃ vā . . . sisam vā sajjhum vā, idaṃ pahūtaṃ suvaṇṇaṃ chaḍḍitaṃ. tena hi samma tvañ ca sāṇabhāraṃ chaḍḍehi, ahañ ca sajjhubhāraṃ chaḍḍessāmi. ubho suvaṇṇabhāraṃ ādāya gamissāmā ti. ayaṃ kho me samma sāṇabhāro durābhato ca susannaddho ca. alam me ; tvaṃ pajānāhi ti . . .

2. bhūtapubbaṃ aññataro sūkaraposako puriso sakamhā gāmā aññaṃ gāmaṃ agamāsi. tatth' addasā pahūtaṃ sukkhagūthaṃ chaḍḍitaṃ. disvā¹ assa etad ahosi : ayaṃ me bahuko sukkhagūtho chaḍḍito, mamañ ca sūkarabhattaṃ. yaṇ nūnāhaṃ ito sukkhagūthaṃ hareyyan ti. so uttarāsaṅgaṃ pattharivā pahūtaṃ sukkhagūthaṃ āharivā bhaṇḍikaṃ bandhitvā sīse ubbāhetvā² agamāsi. tassa antarā magge mahā akālamegho pāvassi. so uggharantaṃ paggharantaṃ yāva agganakhā gūthena makkhito gūthabhāraṃ ādāya agamāsi. taṃ enaṃ³ manussā disvā evaṃ āhaṃsu⁴ : kacci no tvaṃ

¹ *disvāna* is an archaic form of *disvā* used mostly in verse ; sometimes the form *disvān'* is used in prose, when a vowel follows.

² Causative in same meaning as simple verb ; the double form of causative of this verb is used in the meaning " to have someone carry off ".

³ *enaṃ* = " him "—accusative singular masculine of a pronoun of the 3rd person, used only in accusative as enclitic form.

⁴ *āhaṃsu* = " they said "—Lesson 21.

bhaṇe ummatto, kacci veceto. kathaṃ hi nāma uggharantaṃ paggharantaṃ yāva agganakhā gūthena makkhito gūtha-bhāraṃ harissasī ti. tumhe kho ettha bhaṇe ummattā tumhe vecetā tathā hi pana me sūkarabhaddaṃ ti.

Translate into English :—

Bhagavā Rājagahe viharati
ime candimasuriyā parasmim loke na imasmim
kismim vo viggaho, kismim vivādo
evaṃ vutte aññataro rājāmacco rājānaṃ etad avoca
na dāni tena ciraṃ jīvitabbaṃ bhavissati
so bhotā raññā vipphaṇṇaṃ na karaṇīyo
na kho pan' etaṃ Potṭhapāda evaṃ datṭhabbaṃ
kiñ cid eva karaṇīyaṃ uppajji
idaṃ sevitabbaṃ, idaṃ na sevitabbaṃ

Translate into Pali (this is a Pali passage for retranslation, given as literally as possible to show the construction of long sentences with conjunctive particles and direct speeches, as well as the repetitive and ponderous style of debating priests and philosophers in which much of the Pali Canon is written) :—

If (*ce*) now (*va kho pana*) I (put first) were to ask (optative) the philosopher Gotama a question, if (*ce*) in that connection the philosopher Gotama were to ask me thus : " Priest,¹ this question, now (*ca*), should not be asked (future passive participle) thus, but (*nāma*) thus, priest, this question should be asked," this assembly would despise me for that (*tena*—place at beginning of clause) : " The priest Soṇadaṇḍa is a fool (put first), unintelligent, he could (*sak(k)*, aorist) not ask (*pucchitum*—infinitive of *pucch*, Lesson 19 ; place at end of clause) the philosopher Gotama a question consequently (precedes 'question')." "

If now (as before) the philosopher Gotama were to ask me (put first) a question, and I were not to satisfy (optative) (his : omit) mind (accusative) with (my) explanation of his question, if in that connection the philosopher Gotama were to say to me (accusative) thus : " Priest, this question, now, should not be

¹ Word order : " Not now this, priest, question thus should be asked."

explained thus, but thus, priest, this question should be explained," this assembly would despise me for that : " The priest Soṇadaṇḍa is a fool, unintelligent, he couldn't satisfy (*ārādhetaṃ*—infinitive) (his) mind with (his) explanation of the philosopher Gotama's question."

LESSON 17

Declension of Masculine and Neuter Nouns in -a and Feminine Nouns in -ā

As all the cases of the nouns in *a* have been given we can now recapitulate the whole declension, adding the various pronominal inflections (such as the ablatives in *asmā* and *amhā*) which are sometimes used with these nouns :—

Masculine stem in *a*, *loka* :

		Singular	Plural
1.	{ Nom. Voc.	<i>loko</i> <i>loka</i>	} <i>lokā</i>
2.	Acc.	<i>lokaṃ</i>	<i>loke</i>
3.	Instr.	<i>lokena</i>	<i>lokehi</i>
4.	Dative	<i>lokāya, lokassa</i>	<i>lokānaṃ</i>
5.	Abl.	<i>lokā, lokasmā, lokamhā (lokato)</i>	<i>lokehi</i>
6.	Gen.	<i>lokassa</i>	<i>lokānaṃ</i>
7.	Loc.	<i>loke, lokasmiṃ</i>	<i>lokesu</i>

Neuters in *a* :

—have the special forms nominative singular in *aṃ* and nominative and accusative plural in *āni* : *cittaṃ, cittāni* ; otherwise they are inflected in the same way as the masculines.

Declension of feminine stems in *ā* :

	Singular	Plural
Nom.	<i>kathā</i>	} (<i>kathā</i>) or <i>kathāyo</i>
Voc.	<i>kathe</i>	
Acc.	<i>katham</i>	
Ins. Dat. Abl. Gen.	} <i>kathāya</i>	{ <i>kathāhi</i> <i>kathānaṃ</i> <i>kathāhi</i> <i>kathānaṃ</i>
Loc.	<i>kathāya</i> or <i>kathāyaṃ</i>	<i>kathāsu</i>

Declension of Pronouns

Recapitulation of the pronominal declension :—

Stem *ya(d)* (relative pronoun) :

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	yo	yam or yad	yā	}	ye	yāni
Acc.	yam	yam or yad	yam			
Ins.	yena		yāya	yehi		yāhi
Dat.	yassa		yassā	yesam		yāsam
Abl.	yasmā or yamhā		yāya	yehi		yāhi
Gen.	yassa		yassā	yesam		yāsam
Loc.	yasmim or yamhi		yāya(m) or yassam	yesu		yāsu

Personal pronouns :

	FIRST— <i>ma(d)</i> or <i>mam-</i>		SECOND— <i>ta(d)</i>	
	Singular	Plural	Singular	Plural
Nom.	<i>ahaṃ</i>	<i>mayam</i>	<i>tvam</i>	<i>tumhe</i>
Acc.	<i>maṃ</i>	<i>amhe</i> or <i>no</i> ¹	<i>tvam</i> or <i>taṃ</i>	<i>tumhe</i> or <i>vo</i> ¹
Ins.	<i>mayā</i> or <i>me</i> ¹	<i>amhehi</i> or <i>no</i>	<i>tayā</i> or <i>te</i> ¹	<i>tumhehi</i> or <i>vo</i>
Dat.	<i>mama(ṃ)</i> or <i>me</i> , sometimes <i>mayham</i>	<i>amhākam</i> ³ or <i>no</i>	<i>tava</i> or <i>te</i>	<i>tumhākam</i> ² or <i>vo</i>
Abl.	<i>mayā</i>	<i>amhehi</i>	<i>tayā</i>	<i>tumhehi</i>
Gen.	<i>mama(ṃ)</i> or <i>me</i> , sometimes <i>mayham</i>	<i>amhākam</i> ³ or <i>no</i>	<i>tava</i> or <i>te</i>	<i>tumhākam</i> ² or <i>vo</i>
Loc.	<i>mayi</i>	<i>amhesu</i>	<i>tayi</i>	<i>tumhesu</i>

¹ *me*, *no*, *te*, and *vo* are unemphatic forms used as enclitics.

² Occasionally *tumham*.

³ Occasionally *asmākam*.

THIRD—*ta(d)*

Nominative singular : *so* (sometimes *sa*), *taṃ* or *tad*, *sā* ; rest as *ya(d)*.

Demonstrative *idaṃ*- : singular masculine and feminine nominative *ayaṃ*, accusative *imaṃ* ; neuter *idaṃ* ; instrumental masculine and neuter *iminā*, feminine *imāya* ; genitive/dative masculine and neuter *assa*, feminine *assā* ; ablative masculine and neuter *imamhā* or *imasmā*, feminine *imāya* ; locative masculine and neuter *asmim* or *imasmim*, feminine *imāya(ṃ)*.

Plural follows the declension of *ya(d)*, in all genders, on the stem *ima*.

Interrogative *kiṃ* as *ya(d)* (stem *ka*) except : neuter nominative accusative singular *kiṃ* ; masculine and neuter dative and genitive singular either *kassa* or *kissa* ; masculine and neuter locative singular *kismim* or *kimhi*.

A demonstrative pronoun with the stem *na* is inflected in the

same way as *ta(d)* : accusative singular *naṃ*, genitive plural *nesaṃ*, etc. The nominative does not seem to be used. The meaning is hardly distinguishable from that of *ta(d)*.

Adverbial Accusative

The accusative singular neuter of a noun or adjective (i.e., a masculine noun is made neuter, etc.) may be used as an "adverb" or indeclinable. This kind of adverb is called *bhāvanapūṃsaka*, "impersonal-neuter" or "neuter of state", or *kiriyaṃvīsesana*, "action-qualifier." E.g. :—

Adjective.	Adverb.
<i>cira</i> long (time)	<i>ciraṃ</i> (for a) long (time)
<i>dīgha</i> long (place or time)	<i>dīghaṃ</i> long
<i>rassa</i> short	<i>rassaṃ</i> shortly (e.g. in breathing "shortly")
<i>sādhuka</i> good	<i>sādhukaṃ</i> well

Numerals eka, dvi, pañca, satam, sahaṣsam

The numeral stem *eka*, "one," is inflected like the relative pronoun, except in the feminine, where in the dative, genitive, and locative singular, a stem in *i* appears instead of *a*. It is used like an adjective or pronoun, or like the indefinite article in English : "a" (but only to emphasize the indefiniteness when required). In the plural it means "some" :—

	Singular			Plural		
	Masc.	Neut.	Fem.	Masc.	Neut.	Fem.
Nom.	<i>eko</i>	<i>ekaṃ</i>	<i>ekā</i>	}	<i>eke</i>	<i>ekāni</i>
Acc.	<i>ekaṃ</i>	<i>ekaṃ</i>	<i>ekaṃ</i>			
Inst.	<i>ekena</i>		<i>ekāya</i>	<i>ekehi</i>		<i>ekāhi</i>
Dat.	<i>ekassa</i>		<i>ekissā</i>	<i>ekesaṃ</i>		<i>ekāsaṃ</i>
Abl.	<i>ekasmā</i> or <i>ekamhā</i>		<i>ekāya</i>	<i>ekehi</i>		<i>ekāhi</i>
Gen.	<i>ekassa</i>		<i>ekissā</i>	<i>ekesaṃ</i>		<i>ekāsaṃ</i>
Loc.	<i>ekasmiṃ</i> or <i>ekamhi</i>		<i>ekissā</i>	<i>ekesu</i>		<i>ekāsu</i>

The numerals *dvi*,¹ "two" and *pañca*, "five," which are used like adjectives, are inflected as follows for all genders :—

Nom. } Acc. }	<i>dve</i>	<i>pañca</i>
Ins.	<i>dvīhi</i>	<i>pañcahi</i>
Dat.	<i>dvinnam</i>	<i>pañcannam</i>
Abl.	<i>dvīhi</i>	<i>pañcahi</i>
Gen.	<i>dvinnam</i>	<i>pañcannam</i>
Loc.	<i>dvīsu</i>	<i>pañcasu</i>

The numerals *satam*, "hundred" and *sahassam*, "thousand" are neuter nouns, inflected like neuters in *a* and used in apposition with other nouns (i.e. *not* agreeing in gender but only in case) or with nouns in the genitive. They are used in both singular and plural : *satam purisam* or *satāni purisā* or *satam purisā* or *satāni purisam* or *satam purisānam*, all meaning "a hundred men". Alternatively a compound may be formed : *purisasatam* (genitive *tappurisa*).

Conjunctive Indeclinables

Phrases or sentences may be joined to make a continuous "period" or paragraph by "conjunctive" (also "disjunctive", etc.) indeclinables, several of which have been met already. Here we may recapitulate these in a synopsis of the main indeclinables of this type, grouped according to function (with references to passages for reading in previous exercises in which some of them have occurred).

"Conjunctive" (*samuccaya*) in the literal sense :—

ca (enclitic) "and", "now" (see Exercises 14, 16—second passage and translation into Pali)

pi (enclitic) "also", "too" (see Exercise 15, sentence for translation)

atha (initial) "then" (see Exercise 12).

¹ In derivatives and compounds the stems *dvi*, *du*, *dve*, and *dvā* are used.

" Disjunctive " (*vikappaṇa*) :—

vā (enclitic) " or ", " either " (see Exercise 15, sentence for translation)

udāhu (initial) " or ? " (used in interrogative disjunctions) (see Exercises 17, 18, sentences for translation).

" Adversative " (*visesa*) :—

ṇa (enclitic) " but ", " however " (see Exercises 11, 17).

" Causal " (*kāraṇa*) :—

hi (enclitic) " for ", " because " (see Exercises 13, 14)

tasmiṇ " therefore "

tena " therefore " (see Exercise 16, translation into Pali) (" conclusive ")

tad, taṃ " then ", " so " (" illative ").

" Emphatic " (*ekamsa*) :—

kho (enclitic) " indeed " (see Exercises 12, 14)

khalu (enclitic) " indeed "

ha " indeed ", " truly "

(emphasize the whole sentence)

" Hypothetical " (*saṃkā*) :—

ce (enclitic) " if " (see Exercise 16, translation into Pali)

sace (initial) " if " (examples in Lessons 10, 14 illustrating use of future and optative).

" Interrogative " (*pucchana*) :—

nu (enclitic) " ? ", " now ? " (see Exercise 12)

nanu " isn't it ? "

udāhu " or ? " (introduces second member of a disjunction, cf. above).

(Some of these indeclinables have other uses besides the connecting of phrases or sentences : cf. Vocabulary.)

Vocabulary

Verbs :—

anu-pa¹-(k)khand (I) *anupakkhandati* he goes over to, he is converted to, he joins

¹ *pa* here not > *ppa* (cf. *anu-pa-gam* in Vocabulary 28 : here too we might restore *-pi*).

<i>ā-(k)khā</i> (I)	<i>akkhāti</i> ¹	he tells, he reports (especially tradi- tion)
<i>ā-(s)sas</i> (I)	<i>assasati</i> ¹	he breathes in
<i>pari-ā-dā</i> (III)	<i>pariyādiyati</i>	he uses up, he ex- hausts
<i>vi-bhaj</i> (I)	<i>vibhajati</i>	he divides
<i>apa-vad</i> (I)	<i>apavadati</i>	he disparages

Nouns :—

<i>bhāgineyyo</i>	nephew (sister's son)
<i>sakaṭo</i> (also neuter)	cart
<i>saṭṭho</i>	caravan
<i>saṭṭhavāho</i>	caravan-merchant
<i>udakam</i>	water
<i>kaṭṭham</i>	firewood
<i>tiṇam</i>	grass
<i>micchā</i>	wrong, misconduct
<i>sabhā</i>	assembly hall

Adjectives :—

<i>uttara</i>	northern
<i>haritaka</i>	green, fresh

Pronoun :—

<i>katama</i>	which ?, which one ?
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Indeclinables :—

<i>ekaṃsena</i>	for certain, certainly, definitely
<i>ekato</i>	on one side, together, on either side
<i>dvidhā</i>	twofold, twice, in two
<i>yam</i> (as <i>nipāta</i>)	since, if, that . . . (with optative)
<i>saha</i>	along with, according to (usually with instrumental)

¹ Cf. footnote in Lesson 15.

EXERCISE 17

Passage for reading :—

bhūtapubbam mahā sakaṭasattho sakaṭasahassam purat-thimā janapadā pacchimaṃ janapadam agamāsi. so yena yena gacchati khippam eva pariyādiyati tiṇakaṭṭhodakam ¹ haritakavaṇṇam. tasmim kho pana satthe dve satthavāhā ahesum ; eko pañcannam sakaṭasatānam, eko pañcannam sakaṭasatānam. atha kho tesam satthavāhānam etad ahosi : ayam kho mahā sakaṭasattho sakaṭasahassam. te mayam yena yena gacchāma khippam eva pariyādiyati tiṇakaṭṭhodakam haritakavaṇṇam. yan nūna mayam imaṃ sattham dvidhā vibhajeyyāma ekato pañca sakaṭasatāni.

Translate into English :—

tena hi brāhmaṇa suṇāhi, bhāsissāmi
dīgham assasāmi
mā ekena ² dve agamittha
disvā va mayam taṃ bhagavantam Gotamam gamissāma
(disvā is put first for emphasis)
devā sabhāyam sannisinnā honti
santān' ³ eva nu kho saddāni nāssosi, udāhu asantāni
aham pana agāasmā anagāriyam pabbajissāmi
katame pañca
kāmesu micchā na caritabbā
yam sukho bhavam taṃ sukhā mayam, yam dukkho bhavam
taṃ dukkhā mayam

Translate into Pali:—

Priests declare (one) endowed with these five characteristics
a priest.

Of these five characteristics let us except class, for what will
class effect (*kar*) ?

“ Don't you bother, let the priest Soṇadaṇḍa discuss with me.”

When it had been spoken thus the priest Soṇadaṇḍa said this
to the fortunate one : “ Let the honourable Gotama not
trouble, let the honourable Gotama be silent, I by myself

¹ The vowels *a* + *u* combine as *o*, hence *kaṭṭha* + *udakam* combine as here
in a compound.

² Instrumental of way by which, here meaning : “ one way ”, “ the same
way ”.

³ Elision of final *i* before a following vowel in close junction.

(*eva*) will make a reply to them according to the doctrine." Then (add *kho* for emphasis) the priest Soṇadaṇḍa said this to those priests : " Sirs ! Do not speak thus : ' His honour Soṇadaṇḍa surely disparages class, disparages prayers,¹ certainly his honour Soṇadaṇḍa is going over to the argument of the philosopher Gotama himself (*eva*),' I do not, sir, disparage either class or prayers."

At that very (*kho pana*) time a young priest called Āṅgaka, a nephew of the priest Soṇadaṇḍa, was sitting (past participle and *hoti*) in that assembly.

Do you see (3rd person), sirs, this young priest Āṅgaka, our nephew ? (make interrogative merely by inversion of agent and verb). Yes (*evam*), sir.

Where (there is) virtue, there (there is) wisdom, where wisdom, virtue.

It is reported (passive) that (omit " that " and put the subject spoken of in the accusative—" specification of state ") in the world the supreme is of-virtue-and-wisdom.

LESSON 18

Declension of Masculine and Neuter Nouns in -i and -in

A few nouns in all genders have stems in *i*. The masculines and neuters are inflected as follows :—

	MASCULINE— <i>pāni</i> , " hand "		NEUTER— <i>akkhi</i> , " eye "	
	Singular	Plural	Singular	Plural
Nom.	<i>pāni</i>	<i>pānayo</i> or <i>pānti</i> for both cases	<i>akkhi</i> or <i>akkhim</i> for both cases	<i>akkhīni</i> or <i>akkhī</i> for both cases
Acc.	<i>pāniṃ</i>			
Inst.	<i>pāninā</i>	<i>pānti</i>	Rest as masculine.	
Dat.	<i>pānino</i>	<i>pāntinaṃ</i>		
Abl.	<i>pāninā</i>	<i>pānti</i>		
	<i>pānito</i>			
Gen.	<i>pānino</i>	<i>pāntinaṃ</i>		
	<i>pāniṣṣa</i>			
Loc.	<i>pāniṣṣim</i>	<i>pāntsu</i>		

¹ Here the phrases are not joined by a conjunctive particle but simply juxtaposed, the verb being repeated, as in the English. Cf. the imperatives above. Note the emboxing of direct speeches here as an element in period construction.

(the vocative is the same as the nominative) (the stem vowel may be long or short in the instrumental to locative plural).

The extremely rare adjectives in *i* follow the same declension.

The suffix *in* added to noun stems in place of the stem vowel forms possessive adjectives or (more rarely) nouns specialized from them. Thus from *saññā*, perception, is formed a stem *saññin* "having perception", "sentient", inflected as follows :—

	MASCULINE.		
	Singular.	Plural.	
Nominative	<i>saññi</i>	<i>saññino</i>	note that these cases coincide with the <i>i</i> declension except for the locative singular form.
Accusative	<i>saññinaṃ</i> }		
Instrumental	<i>saññinā</i>	<i>saññilhi</i>	
Dative	<i>saññino</i>	<i>saññinaṃ</i>	
Ablative	<i>saññinā</i>	<i>saññilhi</i>	
Genitive	<i>saññino</i>	<i>saññinaṃ</i>	
Locative	<i>saññini</i>	<i>saññilsu</i> }	

(vocative : *saññi*).

Neuter : (extremely rare : inflections as *akkhi* above).

The feminine stem is formed by adding *ī* (as *saññiniī*), it is inflected in the same way as other feminines in *ī* (see below, Lesson 20).

These possessives appear frequently as final members of compounds.

The above declensions have also forms borrowed from the pronominal declension for the ablative and locative singular :—

Ablative : *pāṇismā*, *pāṇimhā* ; *saññismā*, *saññimhā*

Locative : *pāṇismim*, *pāṇimhi* ; *saññismim*, *saññimhi*
(the only forms used)

Second Conjugation

Verbs of the second conjugation (*rudhādi gaṇa*) form present stems by strengthening the root with a nasal and adding the stem vowel *a*. The nasal is inserted between the root vowel and the following consonant, and is articulated in the same place as that consonant or is the pure nasal if the consonant is *s*. The

personal endings are the same as for the first conjugation. From the root *bhuj*, "to eat" :—

	Singular	Plural
3rd person	<i>bhuñjati</i>	<i>bhuñjanti</i>
2nd person	<i>bhuñjasi</i>	<i>bhuñjatha</i>
1st person	<i>bhuñjāmi</i>	<i>bhuñjāma</i>

Similarly conjugated are :—

<i>chid</i>	<i>chindati</i>	he cuts
<i>muc</i>	<i>muñcati</i>	he frees
<i>sic</i>	<i>siñcati</i>	he sprinkles
<i>his</i>	<i>himsati</i>	he injures

Other tenses :—

Optative : *bhuñjeyya*

Present participle : *chindanto* (nom.), *chindato* (gen.) ;
bhuñjamāna ; —of causative : *chedāpento*

Gerund : *chinditvā*, *bhuñjitvā*

Past participle : *chinna*, *bhutta*

Aorist : *chindi*

Future : *chindissati*

Passive : *chijjati*

Causative : *muñcāpeti*

Comparison

Comparison is effected by the use of certain suffixes added to the stems of adjectives (and occasionally of indeclinables). The usual suffix is *tara*, and its meaning includes both the "comparative" and the "superlative" according to the context. The suffix can be added direct to any stem ending in a vowel. Consonant stems may be used by first adding *a*. Comparative adjectives in *tara* are inflected like other adjectives in *a* (fem. *ā*).

Examples :—

<i>garu</i> " heavy "	<i>garutara</i> " heavier "
<i>dassanīya</i> " beautiful "	<i>dassanīyatara</i> " more beautiful ", " most beautiful "
<i>paṇīta</i> " delightful "	<i>paṇīlatara</i> " more delightful ", " most delightful "
<i>vannaṇant</i> " handsome ", " beautiful "	<i>vannaṇantatara</i> " more handsome "
(consonant stem)	

Comparatives are constructed with the ablative of the word denoting that with which comparison is made : *imamhā . . . phalam . . . paṇītataram*, " a fruit more delightful than this." The indeclinable *ito*, " from this," " than this," is sometimes used in comparisons. When the meaning is superlative, the ablative (= " from ", " than ") is replaced by the genitive (= partitive genitive, the meaning being " best of ", " best among "): *nesam . . . dassanīyataro*, " the most beautiful among them."

Some comparatives use other suffixes. Whereas *tara* is added to any stem, two special suffixes, one usually comparative and the other usually superlative, are used when the derivation is made directly from a root (" primary derivation " : cf. Lesson 25). They are (i)(y)ya (comparative) and iṭṭha (superlative), inflected as adjectives in *a* (fem. *ā*). Only a few of these are commonly used :—

<i>kaṇ</i>	(<i>khudda</i>	—	<i>kaṇiṭṭha</i>
(" decrease ")	" small ", " minor "		" younger ", " youngest "
<i>ja</i> (" increase ")	(<i>vuddha</i>	—	<i>jeṭṭha</i> " elder ", " eldest ", " (most) senior "
	" old ", " elder ")		
<i>pāp</i>	<i>pāpa</i> " bad "	<i>pāpīya</i>	— ¹
		" worse "	
<i>bhū</i>	(<i>bahu</i>	<i>bhiyya</i>	—
	" much ")	" more "	

¹ The rare *pāpiṭṭha*, " worst," is not found in the *Dīgha* (it has a remarkable form with superlative and comparative suffixes : *pāpiṭṭhatara*).

(<i>siri</i>)	(<i>kalyāṇa</i> "good")	<i>seyya</i> "better"	<i>seṭṭha</i> "best"
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Some of these are used in certain forms as indeclinables (adverbs): *bhiyyo*, "more"; *seyyo*, "better."

A superlative suffix *tama* is rarely seen except in the pronoun *katama*, "which one?" (used in plural also). The sense is "which of these things?", or "which of all possible things (indefinite)?"

Ordinal Numerals

The first six ordinal numerals are as follows:—

<i>paṭhama</i>	first
<i>dutiya</i>	second
<i>tatiya</i>	third
<i>catuttha</i>	fourth
<i>pañcama</i>	fifth
<i>chaṭṭha</i>	sixth

They are declined like adjectives in *a*, the feminine being usually in *ā* except in the case of *pañcamī* (*catutthī* and *chaṭṭhī* are occasionally used also).

Vocabulary

Verbs:—

<i>anu-(p)pa-dā</i> (I)	<i>anuppadeti</i>	grant
<i>anu-yuj</i> (II)	<i>anuyuñjati</i>	submit (p.p. <i>anuyutta</i>)
<i>antara-dhā</i> (III) (the prefix <i>antara</i> means "within")	<i>antaradhāyati</i>	disappear (p.p. <i>antarahita</i> with <i>dhā</i> > <i>hi</i> as weak form of the root)
<i>abhi-ni-vajj</i> (VII)	<i>abhinivajjeti</i>	avoid
<i>ā-(c)chad</i> (VII)	<i>acchādeti</i>	dress
<i>o-sakk</i> (I) (to go) (the prefix <i>o</i> means "down", "off")	<i>osakkati</i>	draw back, retire
<i>o-har</i> (I)	causative: <i>ohāreti</i>	= shave off
<i>gil</i> (I*)	<i>gilati</i>	swallow

<i>div</i> (III)	<i>dibbati</i>	play, gamble
(<i>p</i>) <i>paṭi</i> ¹ -(<i>t</i>) <i>thā</i> (I)	<i>paṭiṭṭhahati</i>	set up, station it- self
(<i>p</i>) <i>paṭi-vi-ram</i> (I)	<i>paṭiviramati</i>	abstain (p.p. <i>paṭi- virata</i>)
(<i>p</i>) <i>pa-dā</i> (I)	<i>padeti</i>	give to, hand over (aorist <i>pādāsi</i>)
<i>pari-kujj</i> (I) (to bend, to fold)	<i>palikujjati</i> (in a few words <i>pari</i> is changed to <i>pali</i>)	squat down (gerund <i>pali- kujjitvā</i>)
<i>pari-bhū</i> (I)	<i>paribhavati</i>	despise (causative <i>paribhāveti</i> treat with, penetrate with, fill with)
(<i>p</i>) <i>pa-vatt</i> (I)	<i>pavattati</i>	go on, continue, proceed, set going, start
<i>pātu(r)-bhū</i> (I) (the prefix <i>pātu(r)</i> means "mani- fest")	<i>pātubhavati</i> (<i>r</i> dropped in the present tense)	become manifest, appear
<i>budh</i> (III)	<i>bujjhati</i>	know, be aware of
<i>mān</i> (VII)	<i>māneti</i>	honour, respect
<i>lip</i> (II)	<i>limpati</i>	smear (p.p. <i>litta</i>)
<i>vatt</i> (I)	<i>vattati</i>	proceed, conduct oneself, go on (doing) (imp. 2nd sing. <i>vattāhi</i>)
<i>vi-ati-sār</i> (VII) (the prefix <i>ati</i> means "over", "very", "ex- ceedingly")	<i>vītisāreti</i> ²	converse, make (conversation : <i>kathā</i>)
<i>saṃ-anu-sās</i> (I)	<i>samanusāsati</i>	install, appoint (as ruler)

¹ Before a root beginning with (*t*)*th*, and occasionally elsewhere, (*p*)*paṭi* is changed to *paṭi*.

² Sometimes when two vowels meet the second is elided and the first lengthened.

<i>saṃ-ā-dā</i> (III)	<i>samādiyati</i>	conform (to a rule or way of life) (p.p. <i>samādinna</i>)
<i>saṃ-mud</i> (I)	<i>sammodati</i>	greet, exchange greetings with (<i>saddhiṃ</i> and instrumental) (aorist <i>sammodi</i>)

Nouns :—

<i>akkhadhutto</i>	gambler
<i>akkho</i>	die (in dice : but played by drawing several dice of different values)
<i>acelo</i>	naked ascetic
<i>abhisamparāyo</i>	future state
<i>ākappo</i>	deportment, style
<i>odano</i>	boiled rice
<i>kukkuravatiko</i>	canine (ascetic) (dog-vower)
<i>kukkuro</i>	dog
<i>kummāso</i>	barley bread
<i>keso</i>	hair (of the head)
<i>govatiko</i>	bovine (ascetic)
<i>jānapado</i>	country dweller
<i>negamo</i>	town dweller
<i>padeso</i>	place, locality, region
<i>pāṇo</i>	life (breath, animal life), living being
<i>mado</i>	drink (intoxicating), excess
<i>(v)vatam</i> ¹	vow
<i>vāso</i>	dwelling place, camp
<i>ahitam</i>	disadvantage, hardship
<i>āvaranam</i>	shelter
<i>kaṭukam</i>	bitterness
<i>dāyajjam</i>	inheritance
<i>dukkaram</i>	hard task
<i>majjam</i>	intoxicant, liquor, drink
<i>rajjam</i>	kingdom
<i>vattam</i>	conduct, duty, government

¹ The initial is doubled in some compounds but not in others : *silabbatam* but *kukkuravatam*, although an occasional variant would substitute *kukkuravattam* for the latter.

<i>vijitaṃ</i>	realm, kingdom
<i>visaṃ</i>	poison
<i>saṭṭhaṃ</i>	sword
<i>hiṭaṃ</i>	benefit, welfare
<i>anattamaṇatā</i>	worry, disquiet, anxiety
<i>chamā</i>	earth, ground
<i>disā</i>	direction, region
<i>musā</i>	falsehood
<i>rakkhā</i>	safety
<i>sahavyatā</i>	association, condition, union (with genitive)
<i>paṭirājan-</i>	hostile king (declined like <i>rājan-</i>)

Masculine nouns declined like *pāṇi* :—

<i>isi</i>	sage, seer
<i>kali</i>	unlucky die, bad luck, the iron age (the present decadent period of civilization, which began c. 1000 B.C. with the discovery of iron and consequent increased horrors of warfare)
<i>gahapati</i>	householder
<i>cakkavatti</i>	emperor
<i>mutṭhi</i>	fist
<i>saṃādhi</i>	concentration
<i>sārathi</i>	charioteer

Adjectives declined like *saññin* :—

<i>ātāpin</i>	energetic (with ascetic energy)
<i>-kārin</i>	doing
<i>-cārin</i>	living, behaving, carrying on, going on
<i>brahmacārin</i>	celibate (living like God)
<i>-vihārin</i>	living, dwelling, being
Noun : <i>paṅkhiṇ</i>	bird ("winged")

Adjectives :—

<i>adhana</i>	poor
<i>anattamaṇa</i>	disturbed, worried
<i>abhiñña</i>	learned
<i>kāsāya</i>	brown, orange, saffron (colour of the robes of Buddhist monks and of some

other ascetics : original shade uncertain, now saffron)

<i>dibba</i>	divine, heavenly
<i>dharmika</i>	just
<i>parama</i>	most, highest
<i>pāpa</i>	evil
<i>pettika</i>	paternal
<i>mānusaka</i>	human
<i>sammodanīya</i>	agreeable, pleasant
<i>sārāṇīya</i>	polite
<i>kīna</i>	inferior

Indeclinables :—

<i>addhā</i>	certainly
<i>anvā</i>	after (behind) (this word is always followed by <i>eva</i>)
<i>api ca</i>	nevertheless
<i>apubbam acarimam</i>	simultaneously
<i>āgatāgataṃ</i>	each time it came
<i>ingha</i>	here !
<i>ekantikena</i>	finally, conclusively
<i>tāta</i>	my son ! (affectionate address)
<i>dīgharattaṃ</i>	long (time)
<i>pacchā</i>	afterwards, back, behind, west
<i>re</i>	damn you !, hey ! (contemptuous address)
<i>va</i> (enclitic)	like
(s) <i>sudam</i>	even

Gerund :—

<i>nissāya</i>	depending on, leaning on (<i>ni-(s)sī</i> (I))
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EXERCISE 18

Passages for reading :—

1. bhūtapubbam dve akkhadhuttā akkhehi dibbimsu. eko akkhadhutto āgatāgataṃ kalim gilati. addasā kho dutiyo akkhadhutto tam akkhadhuttaṃ āgatāgataṃ kalim gilantaṃ. disvā akkhadhuttaṃ etad avoca : tvam kho samma ekantikena

jināsi, dehi samma akkhe, pajohissāmī ¹ ti. evaṃ sammā ti kho so akkhadhutto tassa akkhadhuttassa akkhe pādāsi. atha kho so akkhadhutto akkhe visena paribhāvetvā taṃ akkhadhuttaṃ etad avoca : ehi kho samma akkhehi dibbissāmā ti. evaṃ sammā ti kho so akkhadhutto tassa akkhadhuttassa paccassosi. dutiyam pi kho te akkhadhuttā akkhehi dibbimṣu, dutiyam pi kho so akkhadhutto āgatāgataṃ kalim gilati. addasā kho dutiyo akkhadhutto taṃ akkhadhuttaṃ dutiyam pi āgatāgataṃ kalim gilantaṃ. disvā taṃ akkhadhuttaṃ etad avoca :—

littaṃ paramena tejasā ²
gilam akkhaṃ puriso na bujjhati
gila re gila pāpadhuttaka
pacchā te kaṭukaṃ bhavissatī ti.

2. bhūtapubbaṃ rājā Daḥhanemi nāma ahosi cakkavatti dhammiko dhammarājā ³ . . . atha kho rājā Daḥhanemi vassasahassānaṃ accayena aññataraṃ purisaṃ āmantesi. yadā tvaṃ ambho purisa passeyyāsi dibbaṃ cakkaratanam ⁴ osakkitaṃ thānā cutaṃ, atha me āroceyyāsi ti. evaṃ devā ti kho so puriso rañño Daḥhanemissa paccassosi. addasā kho so puriso vassasahassānaṃ accayena dibbaṃ cakkaratanam osakkitaṃ thānā cutaṃ. disvā yena rājā Daḥhanemi ten' upasaṃkami, upasaṃkamitvā rājānaṃ Daḥhanemiṃ etad avoca. yagghe deva jāneyyāsi dibbaṃ te cakkaratanam osakkitaṃ thānā cutaṃ ti. atha kho rājā Daḥhanemi jeṭṭha-puttaṃ kumāraṃ āmantāpetvā etad avoca. dibbaṃ kira me tāta kumāra cakkaratanam osakkitaṃ thānā cutaṃ. sutam kho pana m' etaṃ, yassa rañño cakkavattissa dibbaṃ cakkaratanam osakkati thānā cavati, na dāni tena raññā ciraṃ jīvitabbaṃ hotī ti. bhuttā kho pana me mānusakā kāmā, samayo dibbe kāme pariyesituṃ. ⁵ ehi tvaṃ tāta kumāra imaṃ paṭhaviṃ ⁶ paṭipajja. ahaṃ pana kesamassuṃ ⁷ ohāretvā,

¹ " I shall make a votive offering ".

² Instrumental of *tejo*, " heat," " energy," " potency."

³ *dhammo* here is the way or custom of good behaviour and good government, justice, supposed to have been followed by ancient emperors in a less degenerate period of civilization than ours.

⁴ The *dibbaṃ cakkaratanam* in this narrative suggests a comet, fancied to remain in the sky throughout the reign of a just emperor.

⁵ " to seek ", infinitive, see next Lesson.

⁶ Accusative of *paṭhavi* (fem.), " earth."

⁷ *massu(m)*, " beard."

kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbajissāmi ti. atha kho rājā Daḥhanemi jeṭṭhaputtaṃ kumāraṃ sādhukaṃ rajje samanussāsivā, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā, agārasmā anagāriyaṃ pabbaji. sattāhapabbajite kho pana rājissimhi dibbaṃ cakkaratanāṃ antaradhāyi. atha kho aññataro puriso yena rājā khattiyo ten' upasaṃkami, upasaṃkamitvā rājānaṃ khattiyaṃ etad avoca : yagghe deva jāneyyāsi dibbaṃ cakkaratanāṃ antarahitaṃ ti.

atha kho rājā khattiyo dibbe cakkaratane antarahite anattamano ahosi. so yena rājisi ten' upasaṃkami, upasaṃkamitvā rājissim etad avoca : yagghe deva jāneyyāsi dibbaṃ cakkaratanaṃ antarahitaṃ ti. evaṃ vutte rājisi rājānaṃ khattiyaṃ etad avoca : mā kho tvaṃ tāta dibbe cakkaratane antarahite anattamano ahosi. na hi te tāta dibbaṃ cakkaratanaṃ pettikaṃ dāyayaṃ. iṅha tvaṃ tāta ariye cakkavattivatte vattāhi. - ṭhānaṃ kho pan' etaṃ vijjati yaṃ te dibbaṃ cakkaratanaṃ pātubhavisatī ti. katamaṃ pan' etaṃ deva ariyaṃ cakkavattivattan ti. tena hi tvaṃ tāta dhammaṃ yeva nissāya dhammaṃ mānento dhammaṃ pūjento dhammikaṃ rakkhāvaraṇaguttiṃ¹ saṃvidahassu² khattiyesu anuyuttesu brāhmaṇagahapatikesu negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu. mā ca te tāta vijite adhammakāro pavattittha.³ ye ca te tāta vijite adhanā assu, tesaṃ ca dhanam anuppadeyyāsi. ye ca te tāta vijite samaṇabrāhmaṇā madappamādā paṭiviratā, te kālena kālaṃ upasaṃkamitvā paripuccheyyāsi : kiṃ bhante kusalaṃ kiṃ akusalaṃ, kiṃ me kayiramānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana me kayiramānaṃ dīgharattaṃ hitāya sukhāya assā ti. tesaṃ sutvā yaṃ akusalaṃ taṃ abhinivajjeyyāsi, yaṃ kusalaṃ taṃ samādāya vatteyyāsi. idaṃ kho tāta taṃ ariyaṃ cakkavattivattan ti. evaṃ devā ti kho rājā khattiyo rājississa paṭissutvā ariye cakkavattivatte vatti. tassa ariye cakkavattivatte vattamānassa dibbaṃ cakkaratanaṃ pāturahosi. disvā rañño khattiyassa etad ahosi : suttaṃ kho pana m' etaṃ : yassa rañño khattiyassa dibbaṃ

¹ *gutti* (fem.), "protection."

² "provide," "arrange," "organize" : *saṃ-vi-dhā*, 2nd singular imperative "middle" (Lesson 28).

³ (*p*)*pa-vatt*, 3rd singular aorist "middle" (Lesson 28). The meaning is the same as the ordinary aorist, but probably poetic and emotive.

cakkaratanam pātubhavati, so hoti cakkavattī ti. assam nu kho aham rājā cakkavattī ti.

atha kho tam cakkaratanam puratthimam disam pavatti, anvad eva rājā cakkavatti saddhim caturaṅginiyā¹ senāya. yasmim kho pana padese cakkaratanam patiṭṭhāsi, tattha rājā cakkavatti vāsam upagacchi saddhim caturaṅginiyā senāya. ye kho pana puratthimāya disāya paṭirājāno, te rājānam cakkavattim upasaṃkamitvā evam āha²su³ : ehi kho mahārāja, svāgatam te mahārāja, sakan te mahārāja, anusāsa mahārājā ti. rājā cakkavatti evam āha³ : pāṇo na hantabbo. adinam n' ādātabbam. kāmesu micchā na caritabbā. musā na bhāsītabbā. majjam na pātabbam. yathābhuttañ³ ca bhuñjathā ti. ye kho pana puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyuttā ahesum . . . dakkhiṇam disam pavatti. pe. pacchimam. pe. uttaram. pe. ye kho pana uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyuttā ahesum.

Translate into English :—

brāhmaṇo va seṭṭho vaṇṇo
purisena purisam karitvā khattiyā va seṭṭhā hīnā brāhmaṇā
na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā
bhiyyo 'bhiññataro
tiṇhena satthena sīsam chindati
na odanakummāsam bhuñjeyyam
aggo 'ham asmi lokassa, jeṭṭho 'ham asmi lokassa, seṭṭho 'ham
asmi lokassa
na mayam ito bhiyyo pajānāma
idaṃ hīnam, idaṃ paṇītam
saññā nu kho bhante pathamam uppajjati pacchā ñāṇam,
udāhu paṭhamam ñāṇam uppajjati pacchā saññā, udāhu
saññā ca ñāṇam ca apubbam acarimam uppajjanti.

Translate into Pali :—

Once, the fortunate one was dwelling (use present tense, which in contexts like this expresses a continuing state in the

¹ Instrumental singular of the feminine (*caturaṅgini*) of the adjective *caturaṅgin*, "having four arms (infantry, cavalry, chariotry, elephantry: cf. chess)."

² *āhaṃsu*, "they said"; *āha*, "he said" (Lesson 21).

³ "according to what is eaten," "in moderation," adverb.

past) among the Koliyas. Then (*atha kho*) Punṇa, a Koliyan (*Koliyaputto*), a bovine, and a naked ascetic Seniya, a canine, approached (aorist : past event at a point of time) this way towards the fortunate one. Having approached, Punṇa (the) Koliyan (who was) a bovine, having saluted the fortunate one, sat down to one side (*ekam-antaṃ* : used as an indeclinable-compound). The naked ascetic Seniya, however, (the) canine, exchanged greetings with the fortunate one ; having made agreeable polite conversation (word order : agreeable conversation polite), squatting (gerund) like a dog, he sat down to one side. Punṇa the Koliyan bovine, seated to one side (put this clause first) said this to the fortunate one : " Sir, this naked ascetic Seniya (is) a canine, a doer-of-hard-tasks. He eats (what is) thrown-on-the-ground. He (use genitive and past participle) has long (*dīgharattaṃ*) conformed (to) that dog-vow. What (will be) his future state ? " " Enough, Punṇa, don't bother with this. Don't ask me this." [Punṇa asks a second and a third time : the convention being that, however reluctant, one must satisfy an inquirer who persists in asking up to three times. In the Pali of this story the question is repeated with abbreviation (*pe*) in place of the second statement. The fortunate one reluctantly answers.] ". . . Nevertheless I will explain to you (*te*). In this connection, Punṇa, someone develops the dog-vow perfectly (*paripunnāṃ* : accusative used as adverb) . . . Having developed the dog-vow perfectly, having developed the-virtue-of-a-dog perfectly, having developed the-mind-of-a-dog perfectly, having developed the-style-of-a-dog perfectly, after death he is reborn in the condition (acc.) of dogs. But if (*sace*) he has the opinion (*diṭṭhi*, fem. : Lesson 20) : ' By this virtue or vow I shall be a god,' that (fem.) is his wrong-opinion." (Wrong-opinion produces as future state either purgatory or birth as an animal.)

LESSON 19

Declension of Masculine and Neuter Nouns in -u

Nouns and adjectives in *u* follow a declension parallel to that in *i*, substituting *ū* for *i* and *u* for *y* in the stem.

	MASCULINE— <i>bhikkhu</i> , " monk "		NEUTER— <i>vatthu</i> , " thing," " (building) site," " position "	
	Singular	Plural	Singular	Plural
Nom.	<i>bhikkhu</i>	} <i>bhikkhavo</i> or <i>bhikkhū</i> for both cases	<i>vatthu</i> or <i>vatthum</i>	<i>vatthūni</i>
Acc.	<i>bhikkhum</i>			
Ins.	<i>bhikkhunā</i>	<i>bhikkhūhi</i>	Rest as masculine.	
Dat.	<i>bhikkhuno</i>	<i>bhikkhūnaṃ</i>		
Abl.	<i>bhikkhunā</i>	<i>bhikkhūhi</i>		
Gen.	<i>bhikkhuno</i> or <i>bhikkhussa</i>	<i>bhikkhūnaṃ</i> or <i>bhikkhunnaṃ</i>		
Loc.	<i>bhikkhusmiṃ</i>	<i>bhikkhūsu</i>		

Vocative as nominative except for the special additional form in the plural: *bhikkhave*, "monks!"—only in this word.

Adjectives in *u* are similarly declined.

Infinitive

The infinitive is formed by adding the suffixes *tum*, *itum* to a strong form of the root or to the present stem. Stems in consonants take *itum*; some roots in vowels take *tum*. Verbs of the 7th conjugation and causatives have *tum* following the stem vowel *e*. The infinitive is used as an indeclinable. Usually it expresses purpose, and is interchangeable with a dative of purpose:—

<i>rādh</i> (VII)	<i>ārādhetaṃ</i>	to please, to satisfy
(<i>k</i>) <i>kam</i>	<i>upasaṃkamitaṃ</i>	to approach
<i>kar</i>	<i>kātaṃ</i>	to do

<i>gam</i>	<i>gantum</i>	to go
<i>jīu</i>	<i>jīvitum</i>	to live
<i>(j)jhe</i>	<i>jhāyitum</i>	to meditate
<i>(ñ)ñā</i>	<i>ñātum</i>	to know
<i>tar</i>	<i>taritum</i>	to cross
<i>dā</i>	<i>dātum</i>	to give
<i>dis</i> (VII)	<i>desetum</i>	to teach
<i>(ñ)ñāp</i>	<i>paññāpetum</i>	to declare
<i>is</i> (I) ¹	<i>pariyesitum</i> ²	to seek
<i>vis</i>	<i>pavisitum</i>	to enter
<i>pucch</i>	<i>pucchitum</i>	to ask
<i>bhū</i>	<i>bhavitum</i>	to be
<i>bhās</i>	<i>bhāsitum</i>	to speak
<i>bhuj</i> (II)	<i>bhuñjitum</i>	to eat
<i>muc</i> (II)	<i>muñcitum</i>	to free
<i>(t)thā</i>	<i>vuṭṭhātum</i>	to rise, to get up
<i>(ñ)ñā</i>	<i>saññāpetum</i> (caus.)	to make perceive
<i>(s)su</i>	<i>sotum</i>	to hear

The infinitive is neutral as regards active and passive and hence is used in passive as well as active sentences. Thus in a passive sentence with the agent in the instrumental: *kula-puttena upasaṃkamitum*, literally "to be approached by a respectable person". In an active sentence: *na sakkoti āsanā pi vuṭṭhātum*, "he can't even get up from his seat."

The infinitive may be made negative by compounding with the prefix *a-*: *adātum*, "not to give."

Among the more or less idiomatic constructions with the infinitive we may note the following:—

evam arahati bhavitum = "it should be so" ("deserves to be"), "it must be so" (expressing probability, not certainty, concerning facts)

iccheyyāma mayam . . . sotum = "we would like to hear . . ."

¹ There are two roots *is* of the first conjugation, the (regular) one, traditionally called *is(a)*, present tense *esati*, past participle *iṣṭha*, and the one traditionally called *is(u)* which takes the suffix *cha*: present tense *icchati*, past participle *icchita*. In this book we have omitted the exponents (*anubandha*) such as (*a*), (*u*), with which almost all roots are traditionally given.

² Before a root beginning with a vowel the prefix *pari* becomes *pariy*.

arahati . . . samaṇaṃ dassanāya upasaṃkamituṃ = " he ought . . . to go and see the philosopher " (dative and infinitive in conjunction)

iccheyyātha no tumhe . . . sotuṃ = " would you not like to hear ? . . . "

sakkā nu kho . . . paññāpetuṃ = " is it possible to define . . . ? " (*sak(k)* is frequently used with the infinitive ; *sakkā* is an impersonal indeclinable derivative from this root meaning " it is possible " or " is it possible ? " according to the context)

sakkā paṇ' etaṃ bhante mayā ñātuṃ = " but is it possible, sir, for me to know (lit. : " to be known by me ") this ? "

devā yesaṃ na sakkā . . . āyuṃ saṃkhātuṃ = " gods whose age cannot be . . . reckoned "

nāhaṃ sakkomi . . . pañca vassāni āgametuṃ = " I cannot . . . wait for five years " (causative of *ā-gam* means " wait ")

(any tense of *sak(k)* may be used with the infinitive) (cf. also Exercise 16, Translation into English : *nāsakkhi*, " he could not," with infinitives).

na labhanti gāmaṃ . . . pavisitūṃ = " they did not obtain entry into a village . . . ", " they were not allowed to enter a village . . . " (idiomatic use of *labh*, i.e. " to be permitted ", " to qualify for ")

atha agārāni upakkamiṃsu kātuṃ tass' eva asaddhammassa paṭicchādanatthaṃ = " then they went into houses in order to do the purpose of concealment of just that evil ", i.e. in order to accomplish the evil in secret (*a-saddhamma* = " non-good-custom " ; *paṭicchādunā* = " covering ", " concealment ". It is also possible to regard the genitive in constructions like this as objective to the infinitive and *-atthaṃ* as an adverb)

abhabbo . . . bhikkhu . . . gantuṃ = " a monk . . . is unable to go . . . "

(cf. use of dative in a parallel construction).

bhikkhū . . . alaṃ . . . dhammaṃ desetuṃ = " monks . . . able (*alaṃ* = ' fit ', ' adequate for ') . . . to teach the doctrine."

Bahubbīhi Compounds (I)

The *bahubbīhi*¹ class of compounds consists of those whose meanings are subordinate to the meanings of words other than the members of the compounds themselves (cf. in English "whitewashed"). Unlike *tappurisas*, *dvandas*, and *kamma-dhārayas* they thus function as adjectives. In explaining a *bahubbīhi* it is necessary to ascertain to whom or to what the compound pertains. *Bahubbīhis* are inflected in the three genders like adjectives, according to the gender of the dominating noun. A *bahubbīhi* compound is always equivalent to a relative (subordinate) clause: "who has/was . . .", "which has/was . . .".

From *phūta* and *jivhā* ("tongue") we may form a compound *phūtajivha-* as an epithet of, say, *kumāra-* (hence with masculine inflections), meaning "a boy who has a large tongue". From *lohita* ("red") and *akkhi*, *lohitakkhi* (*puriso*) = "(a man) having red eyes". From *kaddamo* ("mud") and *makkhita*, *kaddamamakkhitam* (*cakkam*) = "(a wheel) smeared with mud". From *sa-* ("with", "possessing") and *dhaññaṃ* ("grain", "crops") we have the *bahubbīhi* *sadhañña*, "grain-bearing," as the epithet of a place. Frequently other classes of compound are enclosed within *bahubbīhis*, thus *satīṇakattṭhodaka* means "possessing grass, firewood, and water" (*dvanda* within a *bahubbīhi*). It may be noted that *sa* in these compounds is not used as an independent word (the equivalent independent word is *saha*): a number of such substitute or secondary words are used in compounds in place of independent forms. The form *sa-* is used also for *saka*, "own."

Bahubbīhis may be subdivided into several distinct groups, of which the ordinary two-member compounds and those beginning with *sa-* (= *saha*) form two. Those beginning with the negative *a-/an-* (= *na*), such as *asama* (*bhagavant*), "unequalled (fortunate one)" form another group, some of which have occurred in earlier exercises.² Compounds which formally resemble *tappurisas*, *kammadhārayas*, or *dvandas* may be used

¹ *bahubbīhi* = *bahu* + (*v*)*vihi* ("rice")—*vv* > *bb*—an example of the class: *bahubbīhi* (*deso*) = "(a country) having much rice" (i.e. a fertile, prosperous country).

² With *sa-* and *a-* contrasting pairs are formed: *sadhana/adhana*.

as *bahubbīhis*. Thus most of the ordinary two-member *bahubbīhis* have a case relation between the members, whilst the negative *bahubbīhis* resemble negative *kammadhārayas*. In a two-member *bahubbīhi* the order of the members may be reversed (as compared with the strict order of the *tappurisa*) :—

katapuñña (purisa) = " (a man) who has done good "

chinnapapañca (Buddha) = " (a Buddha) who has cut through obstacles "

vajirapāṇi (yakkha) = " (a god) who has a thunderbolt in his hand ".

Very often the sense of compounds is spontaneously evident, but at times it is obscure, hence the need to consider their usage. Other groups of *bahubbīhis* will be indicated in subsequent lessons.

Action Nouns

Nouns expressing an action, such as those ending in *-ana* (e.g. *dassana*, " seeing ") sometimes take a patient (" direct object " of the action) in the accusative or genitive (" objective genitive ") case. These " action nouns " may also take a " subjective " (agent) in the genitive or in the instrumental. In these constructions the action noun often (though not always) appears in the dative case, expressing purpose, and may be compared with the infinitive. It may also appear in the accusative as representing the objective of the main action (with its own objective in the genitive).

Examples of action nouns with patients in the accusative :—

mayam bhavantam Gotamam dassanāya idh' upasamkantā,
" we have come here to see (for seeing) the honourable Gotama."

dūrā va! amhā āgatā tathāgatam dassanāya, " we have indeed come from far to see the thus-gone."

katham savanāya, " to hear (some) talk."

Vocabulary

Verbs :—

adhi-ā-vas (I)

ajjhāvasati

live on, exploit

anu-bhū (I)

anubhavati

experience, enjoy, observe

abhi-(p)pa-vass (I)	abhippavassati	rain down on, pour down (heavy rain, cloudburst) (p.p. <i>abhippavaṭṭa</i>)
abhi-vaḍḍh (I)	abhivaḍḍhati	increase
abhi-vi-ji (V)	abhivijināti	conquer (ger. <i>abhivijiya</i>)
ā-gam (I)	causative : <i>āga-</i> <i>meti</i>	= wait
ā-sic (II)	āsiñcati	shower over, pour over (pp. <i>āsitta</i>)
u(d)-tar (I)	uttarati	cross
u(d)-sah (I)	ussahati	try, undertake, take up
u(d)-sīd	causative : <i>ussādeti</i>	= lift on to
u(d)-har (I)	uddharati	collect, raise
uṇṇa-gam (I)	uṇṇagacchati	go to
garu-kar (VI) ¹	garukaroti	give respect to
nat (III)	naccati	dance
ni(r)-tar (I)	nittharati	cross over
(p)pa-kapp (VII)	pakappeti	dispense, pay (wages)
(p)paṭi-vas (I)	paṭivasati	dwell
(p)paṭi-vid (I)	only causative : <i>paṭivedeti</i>	= inform, announce
(p)pa-yā (I)	payāti	set out
bhakkh (VII)	bhakkheti	eat, devour
mud (I)	modati	rejoice
vi-heṭṭh (VII)	viheṭṭheti	harass
sat-kar (VI) ¹	sakkaroti	entertain
saṃ-u(d)-han (I)	samūhanati	suppress, abolish (pp. of caus. <i>samugghāta</i>)
saṃ-kaddh (I)	samkaddhati	collect (ger. <i>samkaddhitvā</i>)
saṃ-tapp (VII)	samtappeti	gratify, please
sis (VII)	seseti	leave

Nouns :—

akiccam	what should not be done
aṭṭhikam	bone
aṇṇavo	flood

¹ Adjective compounded with verb : see Lesson 20.

<i>alithi</i> masc.	guest
<i>adhammo</i>	false doctrine, bad nature, bad custom, injustice, bad mental object, bad idea
<i>anayo</i>	misfortune, misery
<i>apāraṃ</i>	hither, this world
<i>arahant-</i> masc. (declined like <i>bhagavant-</i> or like a present participle)	worthy one, perfected one
<i>avasesako</i>	one who remains, survivor
<i>āsaṅkā</i>	apprehension, doubt, fear
<i>upakaraṇaṃ</i>	resources
<i>upapīḷā</i>	oppression, trouble
<i>upamā</i>	simile
<i>ussado</i>	abundance
<i>kaṇṭakam</i>	("thorn"), subversive element, rebel, bandit
<i>kaddamo</i>	mud
<i>kantāro</i>	wilderness, semi-desert
<i>kalāpo</i>	bundle, quiver
<i>kiccam</i>	what should be done
<i>kumudaṃ</i>	white water-lily
<i>kulo</i>	tribe
<i>kullo</i>	raft
<i>koṭṭhāgāraṃ</i>	granary, storehouse
<i>koso</i>	treasury
<i>khattar-</i> masc. (irregular noun: nom. sing. <i>khattā</i> , acc. sing. <i>khattaṃ</i> , voc. sing. <i>khatte</i>)	steward
<i>khīlo</i>	stake (boundary)
<i>khettam</i>	field, territory, land
<i>gaṇo</i>	group, aggregate
<i>gadrabho</i>	donkey
<i>gamanam</i>	going
<i>garahā</i>	blame, reproof, threat
<i>gahaṇam</i>	seizing, keeping
<i>gahapatiko</i>	householder
<i>gaṇam</i> (sometimes masc.)	string, strand, quality

gorakkhā
 gharam
 ghāto
 cārikā
 jātarūpaṃ
 ñāti masc.
 tīraṃ
 thalaṃ
 dāyo
 divāseyyā
 duhano
 dhaññaṃ
 dhammo

 nāvā
 nigamo
 nittharaṇaṃ
 nemitto
 (p)paṭibhayaṃ
 paṇiyaṃ
 pantho
 pabbājanā
 pariṇāyako
 parivitaṅko
 palāso
 pābhaṭaṃ
 pāraṃ
 porisaṃ
 bali masc.
 bījaṃ
 brahmadeyyaṃ

bhaṇḍaṃ
 bhogo

cattle breeding
 house
 attacking, destruction
 travel, journey, mission
 gold
 relative, kinsman
 shore, bank
 land, dry land
 gift
 day-bed, siesta bed
 robbery
 grain
 good mental object, good mental
 phenomenon, good idea (when
 opposed to *adhammo* as bad
 ~, otherwise *dhammo* as natu-
 ral phenomenon includes bad
 phenomena as well as good)
 boat, ship
 town
 crossing over
 diviner, prognosticator, astrologer
 danger, terror
 commodity
 road
 banishment
 leader
 reflection, idea
 foliage
 present, gratuity, capital
 thither, across, beyond
 service
 tithe, religious tax or contribution
 seed
 (" gift to God " : i.e. grant of land/
 villages to a priest of the Brah-
 man religion) grant, fief, benefice
 goods, stores, supplies
 property

<i>bhoggam</i>	property, proprietary rights
<i>maṇḍalam</i>	circle, disc
<i>mitto</i>	friend
<i>yakkho</i>	spirit, god, demon
<i>yoggam</i>	draught animal, ox
<i>rajatam</i>	silver
<i>ratho</i>	chariot, cart
<i>rājadāyo</i>	gift by the king, royal endowment
<i>rājabhoggam</i>	crown property (crown land, as opposed to land owned by peasant/village communities)
<i>rāsiko</i>	accumulation
<i>vaṭumam</i>	road
<i>vaṇijjā</i>	commerce
<i>vadho</i>	execution
<i>velanam</i>	wages, pay
<i>vyasanam</i>	disaster
<i>samvidhānam</i>	arrangement, policy
<i>saṃgho</i>	community, group
<i>saṭṭhiko</i>	caravan merchant
<i>saddhā</i>	confidence, trust, conviction
<i>sampadā</i>	success
<i>sākhā</i>	branch
<i>sāro</i>	value
<i>sālohito</i>	blood relation

Past Participles :—

<i>anuppatṭa</i> (<i>anu-(p)pa-ap(p)</i>)	arrived at
<i>apaṇaddha</i> (<i>apa-nah</i>)	tied back, untied
<i>tiṇṇa</i> (<i>tar</i> (I))	crossed
<i>paripunṇa</i> (<i>pūr</i>)	full, perfect
<i>sambuddha</i> (<i>budh</i>)	enlightened
<i>hata</i> (<i>han</i>)	killed

Future Passive Participle :—

<i>pahātabba</i> (<i>(p)pa-hā</i>)	to be given up, to be renounced
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Adjectives :—

<i>addha</i>	rich
<i>attamana</i>	assured

<i>aneka</i>	many
<i>apāruta</i>	open
<i>appa</i>	little
<i>anuka</i>	such and such
<i>alla</i>	wet
<i>ahata</i>	new
<i>ura</i>	bosom, own (child)
<i>orima</i>	nearer, this side
<i>kāla</i>	black
<i>khema</i>	secure, safe
<i>gaṇībhūta</i>	crowded together
<i>gimhika</i>	summer
<i>tividha</i>	threefold
<i>paṇḍita</i>	wise
<i>patisallīna</i>	retired, secluded
<i>pasuta</i>	intent on
<i>pārīma</i>	further, other side
<i>bahukāra</i>	very useful
<i>bāla</i>	foolish
<i>bhadda</i>	good (repeated = very good)
<i>mahesakkha</i>	superior
<i>muda</i>	glad, joyful
<i>yathākata</i>	usual, customary
<i>rahogata</i>	alone, in privacy
<i>lohita</i>	red
<i>vassika</i>	rainy (for the rainy season)
<i>vipula</i>	large, abundant
<i>saṃghāsaṃghin</i>	in groups
<i>saṃghāsaṃghīgaṇībhūta</i>	clustered in groups
<i>hemantika</i>	winter

Masculine Nouns in *u* :—

<i>aṇu</i>	atom
<i>dassu</i> ¹	brigand, thief (~ <i>khīlo</i> , "brigand-stake" marking territory under rebel control)
<i>pasu</i>	animal

¹ Originally the name of the non-Āryan people of (N.W.) India conquered by the Āryan invaders c. 1600 B.C.

<i>bhikkhu</i>	monk
<i>setu</i>	causeway, dam, bridge
<i>hetu</i>	cause

Neuter Nouns in *u* :—

<i>āyu</i>	life, age
<i>utu</i>	season (the gender of the word fluctuates)
<i>cakkhu</i>	eye
<i>massu</i>	beard
<i>vatthu</i>	thing, (building) site, position, mode (of argument)
<i>sajjhu</i>	silver

Adjectives in *u* :—

<i>anu</i>	minute, atomic
<i>uju</i>	straight, erect
<i>garu</i>	heavy
<i>phāsu</i>	comfortable
<i>bahu</i>	much, many
<i>mañku</i>	shamefaced
<i>lahu</i>	light (weight)
<i>sādhū</i>	good (as adverb = well)

Gerund :—

<i>āgamma (ā-gam I)</i>	depending on, as a result of (acc.) (<i>āgantvā</i> on the other hand means having come, having returned)
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Ordinal Numeral :—

<i>sattama</i>	seventh
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Indeclinables :—

<i>upari</i>	on top (of) (precedes the word it relates to, which is usually in the locative)
<i>evam eva</i>	just so, likewise
<i>kira</i>	really, now, they say
<i>kuto</i>	whence ?

<i>kuhiṃ</i>	where (to) ?
<i>tatra</i>	there
<i>tāva</i>	so much, so long, first, now
<i>tu eva</i> (enclitic)	but (emphatic)
<i>divā</i>	by day
<i>paḍa eva</i>	how much more so, let alone, still more, still less
<i>paṭipatham</i>	the opposite way, in the opposite direction
<i>maññe</i>	I think, no doubt
<i>yatra</i>	where
<i>yadā</i>	when
<i>sīgham</i>	fast (repeated = very fast)
<i>seyyathā</i>	as, just like (introducing a simile)
<i>sotthinā</i>	safely

EXERCISE 19

Passages for reading :—

I. te taṃ sattham dvidhā vibhajimsu ekato pañca sakaṭasa-
tāni ekato pañca sakaṭasatāni. eko tāva satthavāho bahum
tiṇaṇ ca kaṭṭhaṇ ca udakaṇ ca āropetvā sattham pāyāpesi. dvī-
hatīhapāyāto ¹ kho pana so sattho addasā purisaṃ kālāṃ lohi-
takkhim apanaddhakalāpam ² kumudamālam allavattham alla-
kesam kaddamamakkhitehi cakkehi gadrabharathena paṭi-
patham āgacchantam. disvā etad avoca : kuto bho āgacchasī ti.
amukamhā janapadā ti. kuhiṃ gamissasī ti. amukam nāma
janapadan ti. kacci bho purato kantāre mahāmegho abhippa-
vaṭṭo ti. evam kho bho purato kantāre mahāmegho abhippa-
vaṭṭo, āsittodakāni vaṭumāni, bahum tiṇaṇ ca kaṭṭhaṇ ca
udakaṇ ca, chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni,
lahubhārehi sakaṭehi sīgham sīgham gacchatha, mā yoggāni
kilamethā ti.

atha kho so satthavāho satthike āmantesi : ayam bho puriso
evam āha : purato kantāre mahāmegho abhippavaṭṭo, āsitto-
dakāni vaṭumāni, bahum tiṇaṇ ca kaṭṭhaṇ ca udakaṇ ca,
chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubbhārehi

¹ " when it was two or three days since it had set out " (*bahubbhī*).

² *bahubbhī* : " with quiver tied behind " (Commentary), " with hair untied " (meaning suggested by *Critical Pali Dictionary*).

sakaṭehi sīghaṃ sīghaṃ gacchatha, mā yoggāni kilamethā ti chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi satthaṃ pāyāpethā ti. evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā, chaḍḍetvā purāṇāni tiṇāni kaṭṭhāni udakāni lahubhārehi sakaṭehi satthaṃ pāyāpesuṃ. te paṭhame pi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā, dutiye pi satthavāse . . . tatiye pi satthavāse . . . catutthe pi satthavāse . . . pañcame pi satthavāse . . . chaṭṭhe pi satthavāse . . . sattame pi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā, sabbe va anayavyasanaṃ āpajjimsu. ye ca tasmim satthe ahesuṃ manussā vā pasū vā sabbe so yakkho amanusso bhakkhesi, atthikān' eva sesesi.

yadā aññāsi dutiyo satthavāho : bahunikkhanto kho dāni so sattho ti, bahuṃ tiṇaṃ ca kaṭṭhaṃ ca udakaṃ ca āropetvā satthaṃ pāyāpesi. dvīhatīhapāyāto kho pan' eso sattho addasā purisaṃ kālāṃ lohitakkhiṃ apanaddhakalāpaṃ kumudamālāṃ allavatthaṃ allakesaṃ kaddamamakkhitehi cakkehi gadra-bharathena paṭipathaṃ āgacchantāṃ. disvā etad avoca : kuto bho āgacchasi ti. amukamhā janapadā ti. kuhiṃ gamissasi ti. amukaṃ nāma janapadan ti. kacci kho purato kantāre mahāmegho abhippavaṭṭo ti. evaṃ bho purato kantāre mahāmegho abhippavaṭṭo, āsittodakāni vaṭumāni, bahuṃ tiṇaṃ ca kaṭṭhaṃ ca udakaṃ ca, chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha, mā yoggāni kilamethā ti.

atha kho so satthavāho satthike āmantesi : ayaṃ bho puriso evaṃ āha : purato kantāre mahāmegho abhippavaṭṭo, āsittodakāni vaṭumāni bahuṃ tiṇaṃ ca kaṭṭhaṃ ca udakaṃ ca, chaḍḍetha bho purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha, mā yoggāni kilamethā ti. ayaṃ kho bho puriso n' ev' amhākaṃ mitto na pi nātisālohitto, kathaṃ mayaṃ imassa saddhāya gamissāma. na kho chaḍḍetabbāni purāṇāni tiṇāni kaṭṭhāni udakāni, yathākatena bhaṇḍena satthaṃ pāyāpetha, na vo purāṇaṃ chaḍḍessāmā ti. evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā yathākatena bhaṇḍena satthaṃ pāyāpesuṃ. te paṭhame pi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā, dutiye pi satthavāse . . . tatiye pi satthavāse . . . catutthe pi satthavāse . . . pañcame pi satthavāse . . . chaṭṭhe pi sattha-

vāse . . . sattame pi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā, tañ ca satthaṃ addasaṃsu anayavyasanaṃ āpannaṃ. ye va tasmaṃ satthe ahesuṃ manussā vā pasū vā, tesañ ca aṭṭhikān' eva addasaṃsu tena yakkhena amanussena bhakkhitānaṃ.

atha kho so satthavāho satthike āmantesi : ayaṃ kho bho so sattho anayavyasanaṃ āpanno yathā taṃ tena bālena satthavāhena pariṇāyakena. tena hi bho yān' asmākaṃ satthe appasārāni paṇiyāni, tāni chaḍḍetvā, yāni imasmiṃ satthe mahāsārāni paṇiyāni tāni ādiyathā ti. evaṃ bho ti kho te satthikā tassa satthavāhassa paṭissutvā yāni sakasmiṃ satthe appasārāni paṇiyāni tāni chaḍḍetvā, yāni tasmaṃ satthe mahāsārāni paṇiyāni tāni ādiyitvā, sotthinā taṃ kantāraṃ nitthariṃsu yathā taṃ paṇḍitena satthavāhena pariṇāyakena.

2. evaṃ me suttaṃ. ekaṃ samayaṃ bhagavā Māgadhesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ yena Khānumataṃ nāma Māgadhānaṃ brāhmaṇagāmo tad avasari. tatra sudaṃ bhagavā Khānumate viharati Ambalaṭṭhikāyaṃ. tena kho pana samayena Kūṭadanto brāhmaṇo Khānumataṃ ajjhāvasati sattussadaṃ satinaḥkaṭṭhodakaṃ sadhaññaṃ rāja-bhoggaṃ rañña Māgadhena Seniyena Bimbisārena ¹ dinnāṃ rājadāyaṃ brahmadeyyaṃ.

tena kho pana samayena Kūṭadanto brāhmaṇo upari pāsāde divāseyyaṃ upagato hoti. addasā kho Kūṭadanto brāhmaṇo Khānumatake brāhmaṇagahapatike Khānumatā nikkhamitvā saṃghāsaṃghigaṇibhūte yena Ambalaṭṭhikā ten' upasaṃkamante. disvā khattaṃ āmantesi : kiṃ nu kho pho khatte Khānumatakā brāhmaṇagahapatikā Khānumatā nikkhamitvā saṃghāsaṃghigaṇibhūtā yena Ambalaṭṭhikā ten' upasaṃkamantī ti. atthi kho bho samaṇo Gotamo Sakyaputto Sakyakulā pabbajito. Māgadhesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ. taṃ ete bhagavantaṃ Gotamaṃ dassanāya upasaṃkamantī ti. atha kho Kūṭadantassa brāhmaṇassa etad ahosi : suttaṃ kho pana m' etaṃ : samaṇo Gotamo tividhayaññasampadaṃ jānātī ti. na kho paṇāhaṃ ² jānāmi

¹ Reigned B.C. 546 (?)—494.

² Junction $a + a = ā$.

tividhayaññasampadam, icchāmi cāham¹ mahāyaññaṃ yajitum. yan nūnāham¹ samaṇaṃ Gotamaṃ upasaṃkamitvā tividhayaññasampadam puccheyyan ti.

atha kho Kūṭadanto brāhmaṇo taṃ khattaṃ āmantesi : tena hi bho khatte yena Khānumatakā brāhmaṇagahapatikā ten' upasaṃkama, upasaṃkamitvā Khānumatake brāhmaṇagahapatike evaṃ vadehi : Kūṭadanto bho brāhmaṇo evaṃ āha : āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti. evaṃ bho ti kho so khattā Kūṭadantassa brāhmaṇassa paṭissutvā yena Khānumatakā brāhmaṇagahapatikā ten' upasaṃkami, upasaṃkamitvā Khānumatake brāhmaṇagahapatike etad avoca : Kūṭadanto bho brāhmaṇo evaṃ āha : āgamentu kira bhavanto, Kūṭadanto pi brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti. tena kho pana samayena anekāni brāhmaṇasatāni Khānumate paṭivasanti : Kūṭadantassa brāhmaṇassa mahāyaññaṃ anubhavissāmā ti. assosum kho te brāhmaṇā : Kūṭadanto kira brāhmaṇo samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti. atha kho te brāhmaṇā yena Kūṭadanto brāhmaṇo ten' upasaṃkamimsu, upasaṃkamitvā Kūṭadantaṃ brāhmaṇaṃ etad avocum : saccaṃ kira bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissatī ti. evaṃ kho me bho hoti aham pi samaṇaṃ Gotamaṃ dassanāya upasaṃkamissāmī ti. mā bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkami, na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum. sace bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamissati, bho Kūṭadantassa yaso² hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati. yam pi bho Kūṭadantassa yaso hāyissati, samaṇassa Gotamassa yaso abhivaḍḍhissati, iminā p' aṅgena na arahati bhavaṃ Kūṭadanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamitum. samaṇo tv eva Gotamo arahati bhavantaṃ Kūṭadantaṃ dassanāya upasaṃkamitun ti. evaṃ vutte Kūṭadanto brāhmaṇo te brāhmaṇe etad avoca : tena hi bho mama pi suṇātha yathā mayam eva arahāma taṃ bhavantaṃ Gotamaṃ dassanāya upasaṃkamitum, na tv eva arahati so bhavaṃ Gotamo

¹ Junction $a + a = ā$.

² *yaso* = "reputation", see next Lesson.

amhākaṃ dassanāya upasaṃkamtum. samaṇo khalu bho Gotamo Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ. ye kho pana ke ci samaṇā vā brāhmaṇā vā amhākaṃ gāmakkhettaṃ āgacchanti atithī no te honti. atithī kho pan' amhehi sakkātabbā garukātabbā mānetabbā pūjetabbā. yaṃ pi bho samaṇo Gotamo Khānumataṃ anuppatto Khānumate viharati Ambalaṭṭhikāyaṃ atith' amhākaṃ samaṇo Gotamo. atithī kho pan' amhehi sakkātabbo garukātabbo mānetabbo pūjetabbo. iminā p' aṅgena na arahati so bhavaṃ Gotamo amhākaṃ dassanāya upasaṃkamtum, atha kho mayam eva arahāma tam bhavantaṃ Gotamaṃ dassanāya upasaṃkamtun ti.

atha kho Kūṭadanto brāhmaṇo mahatā brāhmaṇagaṇena saddhiṃ yena Ambalaṭṭhikā yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavatā saddhiṃ sammodi sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Kūṭadanto brāhmaṇo bhagavantaṃ etad avoca : sutam m' etaṃ bho Gotama : samaṇo Gotamo tividhayaññasampadam jānāti ti. na kho panāhaṃ jānāmi tividhayaññasampadam, icchāmi cāhaṃ mahāyaññaṃ yajitum. sādhu me bhavaṃ Gotamo tividhayaññasampadam desetū ti. tena hi brāhmaṇa suṇohi,¹ bhāsissāmi ti. evaṃ bho ti kho Kūṭadanto brāhmaṇo bhagavato paccassosi. bhagavā etad avoca : bhūta-pubbaṃ brāhmaṇa rājā Mahāvijito nāma ahosi aḍḍho mahad-dhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo² pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro. atha kho brāhmaṇa rañño Mahāvijitassa rahogatassa patisallīnassa evaṃ cetaso³ parivitakko udapādi : adhigatā kho me vipulā mānusakā bhogā, mahantaṃ paṭhavimaṇḍalaṃ abhivijīya ajjhāvasāmi. yaṃ nūnāhaṃ mahāyaññaṃ yajeyyaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā ti. atha kho brāhmaṇa rājā Mahāvijito purohitaṃ brāhmaṇaṃ āmantāpetvā etad avoca : idha mayhaṃ brāhmaṇa rahogatassa patisallīnassa evaṃ cetaso parivitakko udapādi : adhigato me vipulā mānusakā bhogā, mahantaṃ paṭhavimaṇḍalaṃ abhivijīya ajjhāvasāmi.

¹ Imperative second person singular ; (s)u here follows the fourth conjugation, see Lesson 28.

² *vitti*, feminine, "pleasure." In the vowel junction here the first vowel is elided and the second lengthened.

³ Genitive of *ceto*, "mind," see next Lesson.

yan nūnāhaṃ mahāyaññaṃ yajeyyaṃ, yaṃ mama assa dīgharattaṃ hitāya sukhāyā ti. icchāmi' ahaṃ brāhmaṇa mahāyaññaṃ yajitum. anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā ti.

evaṃ vutte brāhmaṇa purohito brāhmaṇo rājānaṃ Mahāvijitaṃ etad avoca : bho kho rañño janapado sakaṇṭako saupapīlo, gāmaghātā pi dissanti nigamaghātā pi dissanti nagaraghātā pi dissanti panthaduhanā pi dissanti. bhavaṃ ce kho pana rājā evaṃ sakaṇṭake janapade saupapīle balim uddhareyya, akiccakārī assa tena bhavaṃ rājā. siyā kho pana bho rañño evaṃ assa : ahaṃ etaṃ dassukhīlaṃ vadhena vā bandhena vā jāniyā ¹ vā garahāya vā pabbājanāya vā samūhanissāmi ti, na kho paṇ' etassa dassukhīlassa evaṃ sammā samugghāto hoti. ye te hatāvasesakā bhavissanti, te pacchā rañño janapadaṃ viheṭhessanti. api ca kho idaṃ saṃvidhānaṃ āgamaṃ evaṃ etassa dassukhīlassa sammā samugghāto hoti. tena hi bhavaṃ rājā ye bho rañño janapade ussahanti kasigorakkhe ² tesam bhavaṃ rājā bījabhattaṃ anuppadetu, ye bho rañño janapade ussahanti vaṇijjāya tesam bhavaṃ rājā pābhaṭaṃ anuppadetu, ye bho rañño janapade ussahanti rājaporise tesam bhavaṃ rājā bhattavetaṇaṃ pakappetu, te ca manussā sakammaṃ pasutā rañño janapadaṃ na viheṭhessanti, mahā ca rañño rāsiko bhavissati, khemaṭṭhitā janapadā akaṇṭakā anupapilā manussā ca mudā modamānā ure putte naccantā apārutaḥḥarā maññe viharissanti ti.

3. jāte kho pana bhikkhave Vipassimhi ³ kumāre, Bandhumato ⁴ rañño paṭivedeṣum : putto te deva jāto, taṃ devo passatū ti. addasā kho bhikkhave Bandhumā rājā Vipassīkumāraṃ, disvā nemitte brāhmaṇe āmantāpetvā etad avoca : passantu bhonto nemittā brāhmaṇā kumāraṃ ti. addasāsum kho bhikkhave nemittā brāhmaṇā Vipassīkumāraṃ, disvā Bandhumantaṃ rājānaṃ etad avoca : attamaṇo deva hohi, mahesakkho te deva putto uppanno. sace agāraṃ ajjhāvasati,

¹ jāni (fem.), inst., "confiscation."

² hasi (fem.), "cultivation," "agriculture."

³ Vipassin : a prince who lived millions of years ago (when human life was immensely long) and became a Buddha, one of the predecessors of "our" Buddha.

⁴ Bandhumant : father of Vipassin.

rājā hoti cakkavatti dhammiko dhammarājā. sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammā sambuddho ti. atha kho bhikkhave Bandhumā rājā nemitte brāhmaṇe ahatehi vatthehi acchādāpetvā sabbakāmehi santappesi. atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa tayo ¹ pāsāde kārāpesi, ekaṃ vassikaṃ ekaṃ hemantikaṃ ekaṃ gimhikaṃ, pañca kāmagaṇāni upaṭṭhāpesi.

Translate into Pali :—

“ O monks, I will teach you the doctrine having-a-raft-as-simile (*bahubbīhi*: raft-simile; this word stands first, for emphasis), for-the-purpose-of-crossing-over², not (emphatic: *no*) for-the-purpose-of-keeping. Just like a man who-had-followed-a-road: he might see a great flood-of-water, the nearer shore with-fear, with-danger, the further shore secure, without-danger (*a*-), and there might not be a boat or a causeway for going from hither across,—he would have (the thought) thus: “ Indeed this flood of water (is) great, and the nearer shore (is) with-fear, with-danger, the further shore secure, without-danger, and there isn’t a boat or a causeway for going from hither across. What now if I, having collected grass-firewood-branches-and-foliage, having bound a raft, depending on that raft, should cross thither safely? ” Then, indeed (*kho*), that man, having collected grass-firewood-branches-and-foliage, having bound a raft, depending on that raft would cross thither safely. Crossed, gone thither (past participles), he might have (the thought) thus: “ Indeed this raft (is) very useful. What now if, having put (“ mounted ”) this raft on my head, I should go away? ” What do you think (of) that, monks? Perhaps (*api*) that man thus-doing (*-kārīn*, *bahubbīhi*) (with reference) to that raft (loc.) would be doing-what-should-be-done? (*nu*) ”. “ Indeed not (*no h*) this, sir! (*bhante*) ”. . . “ In this connection, monks, that man, crossed, gone thither, might have (the thought) thus: “. . . What now (if), having lifted this raft on to (dry) land, I should go away (?) ” Thus-doing, indeed, that man would be doing-what-should-be-done with (loc.) that raft.

¹ “ three ” (cf. Lesson 26).

² *a + a > ā > ȃ* before a double consonant in close junction.

Likewise, indeed, monks, the doctrine is taught by me having-a-raft-as-simile, for-the-purpose-of-crossing-over, not for-the-purpose-of-keeping. By your (*vo*) learning (present participle, instrumental plural) the raft-simile, monks, even good mental phenomena (are) to be given up by you (*vo*), how much more so bad mental phenomena."

LESSON 20

Declension of Feminine Nouns in -i and -ī

Feminines in *i* and *ī* (nouns and adjectives) are declined as follows :—

<i>jāti</i> , " birth "		
	Singular	Plural
Nom. } Voc. } Acc. } Ins. } Dat. } Abl. } Gen. } Loc. }	<i>jāti</i> <i>jātiṃ</i> <i>jātiyā</i> (loc. also <i>jātiyaṃ</i>)	<i>jātiyo</i> <i>jātthi</i> <i>jāttinaṃ</i> <i>jātthi</i> <i>jāttinaṃ</i> <i>jāttisu</i>

<i>devī</i> , " queen "		
	Singular	Plural
Nom. Voc. Acc.	<i>devī</i> <i>devi</i> <i>deviṃ</i>	<i>deviyo</i>
rest as <i>jāti</i> . . .		

(Within a compound the stem vowel is often shortened.)

A few words, among them *itthī*, " woman," may have either the long or the short vowel in the nominative singular.

Occasionally some of these words are written with assimilation. For example from *nadī*, " river," genitive singular *najjā*.

Numeral catu(r)

The numeral stem *catu(r)*, "four," is inflected in three genders as follows. It is used like an adjective.

	Masc.	Neut.	Fem.
Nom. and Acc.	<i>cattāro</i>	<i>cattāri</i>	<i>catasso</i>
Ins. and Abl. Dat. and Gen. Loc.	<i>catūhi</i> <i>catunnam</i> <i>catūsu</i>		

Declension of bhagavant and Adjectives in -ant, rājan, addhan, muddhan and puman

Among the nouns having stems ending in consonants, *bhagavant*, "the fortunate," and *rājan*, "king", are inflected as follows (both are masculine) :—

	Singular	Plural	Singular	Plural
Nom.	<i>bhagavā</i>	<i>bhagavanto</i>	<i>rājā</i>	<i>rājāno</i>
Acc.	<i>bhagavantam</i>		<i>rājānam</i>	
Inst.	<i>bhagavatā</i>	<i>bhagavantehi</i>	<i>raññā</i> ¹	<i>rājūhi</i>
Dat.	<i>bhagavato</i>	<i>bhagavantānam</i>	<i>rañño</i>	<i>raññam</i>
Abl.	<i>bhagavatā</i>	<i>bhagavantehi</i>	<i>raññū</i>	<i>rājūhi</i>
Gen.	<i>bhagavato</i>	<i>bhagavantānam</i>	<i>rañño</i>	<i>raññam</i> or <i>rājūnam</i>
Loc.	<i>bhagavati</i>	<i>bhagavantesu</i>	<i>rājini</i> or <i>raññe</i>	<i>rājūsu</i>

¹ Assimilation of *rāj + n > raññ* : note that the vowel is shortened before the double consonant.

The vocatives of these words are not used : the *bhagavant* is addressed as *bhante*, etc., according to the speaker, and a king as *mahārāja* or *deva*. Stem in compounds : *bhagavat-*, *rāja-*.

A number of adjectives in *ant* are inflected in the same way as *bhagavant* (vocative same as nominative or with *-ā* in singular).

addhan, "road" (figuratively : "time") (masc.) has the following inflections :—

	Singular	Plural
Nom.	<i>addhā</i>	<i>addhā</i>
Acc.	<i>addhānaṃ</i> (often used adverbially for time elapsed)	
Inst.	<i>addhunā</i>	
Gen.	<i>addhuno</i>	

Rest not used. Two stems, *addhāna-* as well as *addha-*, are used in compounds.

From *muddhan*, "head," we have nominative singular *muddhā* but accusative *muddhaṃ* (the locative singular *muddhani* occurs in a verse in the *Dīgha*). The word may be regarded as poetic or elevated.

Forms from a stem *puman*, "man," following the declension of *addhan*, are exceedingly rare, and the word may be regarded as poetic (it is also inflected according to the *a* declension on the stem *puma-*).

Declension of Nouns in -as

Stems in *as* are inflected as follows :—

manas, "mind" (masc., rarely neut.)

	Singular	
Nom. } Acc. }	<i>mano</i>	In the plural these nouns follow the masculine (or neuter) <i>a</i> declension, on the stem without <i>s</i> : <i>mana-</i> .
Ins.	<i>manasā</i>	
Dat.	<i>manaso</i>	
Abl.	<i>manasā</i>	
Gen.	<i>manaso</i>	
Loc.	<i>manasi</i>	

(Stem in compounds : *mano-*.)

Declension of Masculine Nouns in -ū

A few masculine nouns have stems in *ū*. They are immediate derivatives from roots or compounds ending in such derivatives.

Except in the nominative singular and nominative and accusative plural they are inflected like masculines in *ñ*. From *viññā* (< *vi-(ñ)ñā*, "discern"), "discerning person," we have :—

	Singular	Plural
Nom.	<i>viññā</i>	<i>viññā</i> (or <i>viññāno</i>)
Acc.	<i>viññāṃ</i>	

Bahubbīhi Compounds (2)

In a *bahubbīhi* compound the members may refer to the same thing (as in *lohitakkhi puriso*) or to different things (as in *vajirapāṇi yakkho*). All kinds of relations are possible : cf. other kinds of compounds used as *bahubbīhis* or within *bahubbīhis*, as mentioned in the preceding Lesson. As examples of more complex *bahubbīhis*, with three members, we have :—

bhagavā onītapattapāṇi (*onīta* from *o-nī* = "withdrawn", "removed" ; explained as . . . *onīto pattato pāṇi yena*), "the fortunate one who had removed (his) hand from the bowl" (" . . . by whom the hand was removed from the bowl") (compound equivalent to a passive subordinate clause)

mahāpuriso sīhapubbaddhakāyo (*pubbaddham* = "front half", "fore-part", from *addho*, "half," and could itself be regarded as a compound ; explained as . . . *sīhassa pubbaddham viya kāyo assa*,—*viya* = "like"), "a great man whose body (is like) the front half of a lion."

In the latter example we have a comparison (metaphor) expressed in a *bahubbīhi*, other examples of which are :—

bhagavā suvaṇṇavaṇṇo, "the fortunate one whose colour is like gold"

bhagavā brahmassarō, ((*s*)*saro* = "voice"), "the fortunate one whose voice is like God's" (?—or "having the best voice", "having the supreme voice").

Aorist Passive Formed Directly from a Root

An aorist passive, having a 3rd person singular only, may be formed directly from a root. The root has the *vuddhi* (> *ā*)

lengthening, the augment is prefixed, and the inflection is *-i*. The meaning is the same as that of the ordinary aorist passive (Lesson 9). The form is exceedingly rare and may be regarded as poetic. Since it differs from the ordinary aorist (active) only in having the lengthening of the root vowel it may sometimes be difficult to distinguish between the two forms (a few verbs, e.g. (*k*)*kam*, have this lengthening in the aorist active).

From *tan* (VI), "stretch," we have :—

(3rd sing.) *atāni*, "it was stretched"

From *u(d)-pad* (III), "arise," "happen," we have, if in fact it belongs here :—

(3rd sing.) *udapādi*, "it was arisen," "it arose"

(Cf. Lesson 11 : in this case the meaning does not tell us whether the form should be regarded as active or passive, and it is often taken as an ordinary active aorist, a merely formal alternative to *uppajji*. Moreover we find from the same root, without augment, *upapādi*, "he transmigrated," "he was reborn" (passive ??) and 1st person *upapādim*, "I was reborn.")

Nouns and Adjectives Compounded with Verbs

A number of nouns and adjectives are sometimes combined with verbs in the same way as prefixes, and take an indeclinable form when so combined. The verbs usually concerned are *kar* and *bhū*, and the meaning is that of the noun/adjective transformed into a verb with more or less idiomatic divergence. We have already met *garu-kar* = "give respect to" ("make heavy") and *sat-kar* = "entertain" ("make well", from the weak stem of *sant*-). The adverbial form is often derived by substituting *ī* for a final *a* : *udakī-bhū* = "consist of water". Besides the past participle *bhūta*, which may be used as a noun, the noun derivative (from *bhū*) *bhāvo*, "nature", "state of," may be used in the same combination, thus *ekī-bhāvo* = "one-nature", "unity" (lit. : "only-nature," "oneish-nature.")

Feminine nouns in *i*, inflected like *jāti* :—

<i>aṅguli</i>	finger, toe
<i>anugati</i>	following, imitation
<i>iddhi</i>	power (marvellous)

<i>kasi</i>	cultivation, agriculture
<i>gutti</i>	protection
<i>jāni</i>	confiscation
<i>(t)thiti</i>	duration, persistence
<i>nirutti</i>	language
<i>paññatti</i>	concept
<i>pīti</i>	joy
<i>bhūmi</i>	earth, ground, place
<i>yoni</i>	womb, origin, source
<i>ratti</i>	night
<i>vitti</i>	pleasure
<i>vimutti</i>	release, liberation
<i>sati</i>	self-possession, mindfulness
<i>samāpatti</i>	attainment
<i>sambodhi</i>	enlightenment
<i>sāli</i>	rice

Feminine nouns in *ī*, inflected like *devī* :—

<i>kalyāṇī</i>	a beautiful girl
<i>kumārī</i>	girl, princess (girl of the military-aristocratic class)
<i>gopānasī</i>	(roof) bracket
<i>dāsī</i>	slave-woman, slave-girl
<i>dhātī</i>	nurse
<i>nadī</i>	river
<i>paṭhavī</i>	earth
<i>brāhmaṇī</i>	(priestess) woman of the hereditary priest-class
<i>bhikkhunī</i>	nun
<i>vacī</i>	speech
— <i>itthī</i>	woman (has both forms)

Feminines of the present participle and of adjectives, inflected like *devī* :—

<i>gacchantī</i>	going
<i>gabbhinī</i>	pregnant
<i>dhammī</i>	doctrinal
<i>mahatī</i>	great
<i>saññinī</i>	sentient (similarly other feminines of possessive adjectives and nouns in <i>-in</i>).

Nouns (stems) inflected like *manas* :—

<i>āpas</i>	water
<i>cetas</i>	mind
<i>tejas</i>	heat, energy, potency
<i>divas</i>	day
<i>payas</i>	milk
<i>yasas</i>	reputation
<i>rajas</i>	dust
<i>vayas</i>	age
<i>vāyas</i>	air
<i>siras</i>	head

Adjectives inflected like *bhagavant* :—

<i>cakkhumant</i>	having eyes, having insight, intelligent
<i>mahant</i>	great
<i>vaṇṇavant</i>	beautiful, handsome
<i>vusitavant</i>	having lived (properly), having (truly) lived (as a monk)
<i>satimant</i>	self-possessed, mindful

The feminines are formed by adding *ī* to the weak stem, as *mahatī*, etc., inflected like *devī*.

A masculine noun, nominative singular *candimā* (in compounds *candima-* ; no other cases are used), “moon,” is also assigned to this declension by some grammarians.

Vocabulary

Verbs :—

<i>adhi-upa-gam</i> (I)	<i>ajjhūpagacchati</i>	join, adhere to
<i>anu-(ñ)ñā</i> (V)	<i>anujānāti</i>	allow
<i>abhi-ā-cikkh</i> (I)	<i>abbhācikkhati</i>	slander, calumniate
<i>abhi-ruh</i> (I*)	<i>abhirūhati</i>	mount, get into, board
<i>ā-(k)kus</i> (I)	<i>akkosati</i>	abuse, scold
(to cry out)		
<i>āṇa</i>	only causative : <i>āṇāpeti</i>	order, command
<i>upa-(k)kam</i> (I)	<i>upakkamati</i>	attack, fall upon, go into
<i>upa-subh</i> (I)	<i>upasobhati</i>	appear beautiful, shine
<i>o-(k)kam</i> (I)	<i>okkamati</i>	descend into, arise within

<i>o-dhā</i> (I)	<i>odahati</i>	put down (p.p. <i>ohita</i>)
<i>o-ruh</i> (I)	<i>orohati</i>	descend
<i>(k)khī</i> (III)	<i>khīyati</i>	exhaust, waste, perish (p.p. <i>khīṇa</i>)
<i>garah</i> (I)	<i>garahati</i>	blame (p.p. <i>garahita</i>)
<i>chad</i> (VII)	<i>chādeti</i>	be pleased
<i>jīr</i> (I)	<i>jīrati</i>	become old, age (p.p. <i>jīṇṇa</i>)
<i>ni(r)-yā</i> (I)	<i>niyyāti</i>	go out to
<i>ni(r)-vā</i> (III)	<i>nibbāyati</i>	become cool
<i>(p)pa-(j)jhe</i> (I)	<i>pajjhāyati</i>	be consumed with regret
<i>(p)pa-(ñ)ñā</i>		in passive, <i>paññāyati</i> = be discerned
<i>(p)paṭi-ā-gam</i> (I)	<i>paccāgacchati</i>	return
<i>(p)paṭi-ā-ni(r)-yā</i> (I)	<i>paccāniyyāti</i>	go back, return
<i>pari-(k)khī</i> (III)	<i>parikkhīyati</i>	exhaust, eliminate (p.p. <i>parikkhīṇa</i>)
<i>pari-bhās</i> (I)	<i>paribhāsati</i>	defame, slander
<i>pari-bhuḥ</i> (II)	<i>paribhuñjati</i>	eat, enjoy
<i>pari-vas</i> (I)	<i>parivasati</i>	live among
<i>pari-hā</i>		in passive, <i>parihāyati</i> = be eliminated, come to an end
<i>(p)pa-vedh</i> (I)	<i>pavedhati</i>	tremble
<i>(p)pa-saṃs</i> (I)	<i>pasamsati</i>	praise (p.p. <i>pasattha</i>)
<i>vi-jan</i> (III)	<i>vi jāyati</i>	give birth (aorist : <i>vi jāyi</i>)
<i>saṃ-vaṭṭ</i> (I)	<i>saṃvaṭṭati</i>	involve, dissolve
<i>saṃ-tan</i> (VI)	<i>saṃtanoti</i>	stretch out, spread out
<i>(s)sar</i> (I)	<i>sarati</i>	remember
<i>sā</i> (III)	<i>sāyati</i>	taste
<i>sudh</i> (III)	<i>sujjhati</i>	become pure

Nouns :—

<i>aññā</i>	knowledge, insight
<i>atipāto</i>	slaying, killing
<i>antalikkham</i>	sky
<i>antepuram</i>	citadel, palace
<i>andhakāro</i>	darkness, obscurity
<i>apacco</i>	offspring
<i>apuññaṃ</i>	demerit, evil

<i>assādo</i>	tasting, enjoyment
<i>ācāro</i>	conduct
<i>ādānaṃ</i>	taking
<i>ālumpamaṃ</i>	bit, piece
<i>itthattaṃ</i>	this world
<i>uyyānaṃ</i>	park
<i>khuddaṃ</i>	honey (of small wild bees)
<i>ganikā</i>	courtesan, geisha
<i>gandho</i>	odour
<i>gītaṃ</i>	singing
<i>jano</i>	person, people (collective singular)
<i>jarā</i>	old age
<i>tārakā</i>	star
<i>timisā</i>	darkness
<i>dāyādo</i>	inheritor, heir
<i>dovāriko</i>	porter, doorkeeper
<i>nakkhattaṃ</i>	constellation, esp. lunar mansion
<i>naccaṃ</i>	dancing
<i>navanītaṃ</i>	butter
<i>pacchāyā</i>	shade
<i>paññāsā</i>	fifty
<i>patisaḷlānaṃ</i>	retirement, seclusion
<i>pabhā</i>	radiance
<i>paribhāsā</i>	slander
<i>palāpo</i>	nonsense
<i>pādo</i>	foot
<i>pokkharatū</i>	complexion
<i>porāṇaṃ</i>	antiquity, ancient tradition
<i>bandhu</i> masc.	Kinsman, —a name of <i>brahmā</i> (= God as father or grandfather of all creatures)
<i>bhāvo</i>	nature, state, status
<i>maṭṭā</i>	measure
<i>māso</i>	month
<i>mukhaṃ</i>	mouth
<i>yobbanāṃ</i>	youth (state of)
<i>raso</i>	taste, piquancy, enjoyment (aesthetic experience, source of aesthetic experience)
<i>rūpaṃ</i>	form, matter

<i>vāḍitaṃ</i>	instrumental music
<i>veṣṣo</i>	husbandman, farmer, merchant, bourgeois (member of the hereditary agricultural-mercantile class ¹)
<i>saṃyojanaṃ</i>	connection, union
<i>saṃvaccharaṃ</i>	year
<i>saṃkhyā</i> (also spelt <i>saṃkhā</i>)	enumeration, calculation, denomination, classification
(The idiom <i>saṃkh(y)aṃ gacchati</i> means "counts as", "is conceived of as", "is considered as".)	
<i>sakkāro</i>	entertainment
<i>sadattho</i>	the true (good) purpose, the true (good) objective (cf. <i>attho</i>)
<i>santānakam</i>	film, skin
<i>sappi</i> n.	ghee
<i>sampham</i>	frivolity, chatter
<i>savanaṃ</i>	hearing
<i>sāyaṇho</i>	evening
<i>suddo</i>	helot (member of the servile or working class ¹)
<i>subham</i>	lustre, glory

Adjectives :—

<i>atipātin</i>	slaying, killing
<i>attarūpa</i>	personal (following the Commentary ; <i>contra CPD</i> : full, complete)
<i>atthika</i>	aspiring, wishful, desirous
<i>anatīta</i>	not-passing, not escaping
<i>anelaka</i>	pure
<i>abhiṃjālu</i> (fem. - <i>unī</i> ; sometimes masc. - <i>ū</i> and plur. - <i>uno</i>)	covetous
<i>amanāpa</i>	displeasing

¹ The *vessas* were originally the third, most numerous, and only productive class among the three classes of Āryan society. After their conquests of the 2nd millennium B.C. the Āryans, adopting the ways of civilization (presumably from the Indus people they had conquered), instituted the fourth class, the *suddas*, as a servile and sometimes enslaved class of subjected people serving, working for, the Āryan classes, for example as labourers and artisans. The *vessa* in the *Dīgha Nikāya* may thus be a farmer using *sudda* labourers or a merchant using *sudda* craftsmen.

<i>ātura</i>	afflicted
<i>ādāyin</i>	taking
<i>iddha</i>	powerful
<i>ibbha</i>	domestic
<i>orasa</i>	own (cf. <i>ura</i>)
<i>kaṇha</i>	black, dark
<i>-kulīna</i>	by tribe
<i>khudda</i>	small, minor
<i>gilāna</i>	ill
<i>-jacca</i>	by birth
<i>-jātika</i>	of the genus/kind/class/nature
<i>-(t)thāyin</i>	staying, remaining
<i>ditṭhin</i>	seeing
<i>dukkhin</i>	unhappy
<i>dummana</i>	depressed
<i>padakkhiṇa</i>	dexterous, skilful in, good at (loc.)
<i>parāyana</i>	depending on
<i>palāpin</i>	nonsensical, talking nonsense
<i>pāsādika</i>	lovely
<i>pharusa</i>	harsh, rough
<i>bhogga</i>	bent
<i>madhu</i>	sweet (as neut. noun = "honey")
<i>manomaya</i>	mental, spiritual (consisting of mind)
<i>muṇḍaka</i>	shaven-headed
<i>Rājagahaka</i>	of Rājagaha
<i>lola</i>	restless, fickle, wanton
<i>vaṇka</i>	crooked
<i>vādin</i>	speaking
<i>vyāpanna</i>	malevolent, violent
<i>saṃvattanika</i>	involved in, dissolved in
<i>sukka</i>	white, light coloured

Past Participles :—

<i>abhisata</i> (<i>abhi-sar</i>)	visited, met
<i>ekodakībhūta</i> (<i>ekodakī-bhū</i>)	consisting entirely of water ; as neuter noun = nature/universe consisting only of water
<i>tatta</i> (<i>tap I</i>)	hot
<i>vokiṇṇa</i> (<i>vi-o-kir</i>)	mixed (with)

Pronoun :—

ubhaya both

Dependent words :—

-*cara* (*car*) living
 -*ja* (*jan* : cf. Lesson 25) born (of)
 -*bhakkha* (*bhakkh*) eating, feeding on

Gerund :—

hitvā (*hā*) having abandoned

Indeclinables :—

ayye (voc.) lady !
ettāvatā so far, to that extent
kadā when ?
kadā ci at any time, at some time, ever
karaha ci at some time
taggha certainly, assuredly
tv eva (or *t' eva*) (also = *ti* + *eva* with exceptional junction *i* + *e* > *ve* :) end quote + emphasis (usually marking and stressing a single word or expression, which may be repeated), *that* is its designation ; or simply = "indeed", "definitely" (i.e. the preceding word is correct, as after *atthi* = "it is" : somewhat similar to the use of italics)
dhi(r) fie !, confound (him/it) !
na cirass' eva soon
puna(d) again
bhiyyoso still more (so), still greater
bhiyyoso mattāya to a still greater extent/degree (abl.)
yato whence, because, since
yatra hi nāma in as much as (may express wonder, etc.)
yathā katham in what way ?
yebhuyyena mostly, the majority of

<i>santikā</i>	(directly) from (at first hand) (with gen.) (abl. of <i>santikam</i> , "presence")
<i>sayam</i>	oneself, self

EXERCISE 20

Passages for reading :—

1. atha kho bhikkhave Vipassī kumāro bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena sārathim āmantesi : yojehi samma sārathi bhaddāni bhaddāni yānāni, uyyānabhūmiṃ gacchāma bhūmiṃ dassanāyā ti. evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā Vipassissa kumārassa paṭivedesi : yuttāni kho te deva bhaddāni bhaddāni yānāni, yassa dāni kālaṃ maññasī ti. atha kho bhikkhave Vipassī kumāro bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṃ niyyāsi. addasā kho bhikkhave Vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ jīṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyaṇaṃ pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanam. disvā sārathim āmantesi : ayam pana samma sārathi puriso kiṃ kato, kesā pi 'ssa na yathā aññesaṃ, kāyo pi 'ssa na yathā aññesan ti. eso kho deva jīṇṇo nāmā ti. kim pan' eso samma sārathi jīṇṇo nāmā ti. eso kho deva jīṇṇo nāma : na dāni tena ciraṃ jīvitabbaṃ bhavissatī ti. kim pana samma sārathi aham pi jarādhammo jaraṃ anatīto ti. tvañ ca deva mayaṃ c' amhā sabbe jarādhammā jaraṃ anatītā ti. tena hi samma sārathi alan dān' ajja uyyānabhūmiyā, ito va antepuraṃ paccāniyyāhi ti. evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā tato va antepuraṃ paccāniyyāsi. tatra sudam bhikkhave Vipassī kumāro antepuragato dukkhī dummano pajjhāyati : dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissatī ti.

2. evam me sutam. ekaṃ samayaṃ bhagavā Sāvattthiyaṃ¹ viharati Pubbārāme. tena kho pana samayena Vāsetṭha-Bhāradvājā bhikkhūsu parivasanti bhikkhubhāvaṃ ākaṅkhamānā. atha kho bhagavā sāyaṇhasamayaṃ patisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṃ abbhokāse

¹ Capital of the kingdom of Kosala.

caṅkamati.¹ addasā kho Vāseṭṭho bhagavantam sāyaṇhasa-
mayam patisallānā vuṭṭhitam pāsādā orohitvā pāsādapacchā-
yāyam abbhokāse caṅkamantam. disvā Bhāradvājam āman-
tesī : ayam āvuso Bhāradvāja bhagavā sāyaṇhasamayaṃ
patisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyam
abbhokāse caṅkamati. āyāma' āvuso Bhāradvāja yena bhagavā
ten' upasaṃkamissāma. app eva nāma labheyyāma bhagavato
santikā dhammiṃ katham savanāyā ti. evam āvuso ti kho
Bhāradvājo Vāseṭṭhassa paccassosi. atha kho Vāseṭṭha-
Bhāradvājā yena bhagavā ten' upasaṃkamaṃsu, upasaṃ-
kamtvā bhagavantam abhivādetvā bhagavantam caṅkaman-
tam anucaṅkamaṃsu.²

atha kho bhagavā Vāseṭṭham āmantesi : tumhe khv³ attha
Vāseṭṭhā⁴ brāhmaṇajaccā brāhmaṇakulīnā brāhmaṇakulā
agārasmā anagāriyaṃ pabbajitā. kacci vo Vāseṭṭhā brāhmaṇā
na akkosanti na paribhāsanti ti. taggha no bhante brāhmaṇā
akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya
no aparipuṇṇāyā ti. yathā katham pana vo Vāseṭṭhā brāhmaṇā
akkosanti paribhāsanti attarūpāya paribhāsāya paripuṇṇāya
no aparipuṇṇāyā ti. brāhmaṇā bhante evam āhaṃsu :
brāhmaṇo va seṭṭho vaṇṇo, hīno añño vaṇṇo ; brāhmaṇo va
sukko vaṇṇo kaṇho añño vaṇṇo ; brāhmaṇā va sujjhanti no
abrāhmaṇā ; brāhmaṇā va brahmuno puttā orasā mukhato
jātā brahmajā brahmanimmitā brahmadāyādā. te tumhe
seṭṭham vaṇṇam hitvā hīnam attha vaṇṇam ajjhūpagatā,
yadidaṃ muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce
ti. evam kho no bhante brāhmaṇā akkosanti . . . ti. taggha
vo Vāseṭṭhā brāhmaṇā porāṇam assarantā evam āhaṃsu.
dissanti kho pana Vāseṭṭhā brāhmaṇānaṃ brāhmaṇiyo
gabbhiniyo pi vijāyamānā pi, te ca brāhmaṇā yonijā va
samānā evam āhaṃsu. te brahmānañ c' eva abbhācikkhanti
musā ca bhāsanti bahuñ ca apuññaṃ pasavanti. cattāro 'me
Vāseṭṭhā vaṇṇā, khattiyā brāhmaṇā vessā suddā. khattiyo pi
kho Vāseṭṭhā idh' ekacco pāṇātipātī hoti, adinnādāyī hoti,
kāmesu micchācārī hoti, musāvādī hoti, piṣuṇāvāco hoti,

¹ " He walks up and down " (see Lesson 29 on this verb), the inflections are the same as those of *kaṃati* with *caṅ* prefixed.

² " they walked up and down with. "

³ *kho* > *khv* before a vowel.

⁴ Vocative plural, the second name being understood as included in the first.

pharusāvāco hoti, samphappalāpī hoti, abhijjhālū hoti, vyāpannacitto hoti, micchādiṭṭhī hoti. brāhmaṇo pi kho Vāsetṭhā. pe. vesso pi. pe. suddo pi. pe. micchādiṭṭhī hoti. khattiyo pi kho Vāsetṭhā idh' ekacco paṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti. pe. suddo pi. pe. sammādiṭṭhī hoti. imesu kho Vāsetṭhā catūsu vaṇṇesu evam ubhayavokiṇṇesu vattamānesu kaṇhasukkesu dhammesu viññūgarahitesu c' eva viññūpasatthesu ca yad ettha brāhmaṇā evam āhaṃsu : brāhmaṇo va seṭṭho vaṇṇo. pe. brahmadāyādā ti, taṃ tesam viññū nānujānanti.¹ taṃ kissa hetu. imesam hi Vāsetṭhā catunnam vaṇṇanam yo hoti bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto,² so tesam aggam akkhāyati dhammen' eva no adhammena. dhammo hi Vāsetṭhā seṭṭho jan' ³ etasmim diṭṭhe c' eva dhamme abhisamparāyaṇ ca.

hoti kho so Vāsetṭhā samayo yaṃ kadā ci karaha ci dīghassa addhuno accayena yaṃ loko samvaṭṭati. samvaṭṭamāne loka yebhuyyena sattā ābhassarasaṃvaṭṭanikā ⁴ honti. te tattha honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīgham addhānam tiṭṭhanti. hoti kho so Vāsetṭhā samayo yaṃ kadā ci karaha ci dīghassa addhuno accayena yaṃ loko vivaṭṭati. vivaṭṭamāne loka yebhuyyena sattā ābhassarakāyā cavitvā itthattaṃ āgacchanti. te ca honti manomayā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīgham addhānam tiṭṭhanti. ekodakībhūtaṃ kho pana Vāsetṭhā tena samayena hoti andhakāro andhakāratimisā. na candimasuriyā paññāyanti, na nakkhattāni tāraṇarūpāni paññāyanti, na rattindivā ⁵ paññāyanti, na māsaddhamāsā paññāyanti, na utusaṃvaccharā paññāyanti, na itthipumā paññāyanti. sattā sattā tv eva saṅkhyam gacchanti. atha kho tesam Vāsetṭhā sattānam kadā ci karaha ci dīghassa addhuno accayena rasapaṭhavi udakasmim samatāni. seyyathā pi nāma payaso tattassa nibbāyamānassa upari santānakam hoti, evam eva pāturahosi. sā ahosi vaṇṇasampannā gandhasampannā.

¹ na + anu-.

² *sammad* is junction form of *sammā* when a vowel follows.

³ < *jane* with elision.

⁴ *ābhassara*, "the world of radiance."

⁵ Irregular nasal in junction of compound.

rasasampannā, seyyathā pi nāma sampannaṃ vā sappi, sampannaṃ vā navanītaṃ evaṃvaṇṇā ¹ ahosi ; seyyathā pi nāma khuddaṃ madhu aneḷakaṃ evamassādā ahosi.

atha kho Vāseṭṭhā aññataro satto lolajātiko, ambho kim ev' idaṃ bhavissatī ti, rasapaṭhaviṃ aṅguliya sāyi. tassa rasapaṭhaviṃ aṅguliya sāyato acchādesi, taṇhā c' assa okkami. aññatare pi kho Vāseṭṭhā sattā tassa sattassa diṭṭhānugatiṃ āpaḷḷamānā rasapaṭhaviṃ aṅguliya sāyiṃsu. tesaṃ rasapaṭhaviṃ aṅguliya sāyataṃ acchādesi, taṇhā ca tesaṃ okkami. atha kho te Vāseṭṭhā sattā rasapaṭhaviṃ hatthehi ālumpakā-rakaṃ ² upakkamiṃsu paribhuñjitum. yato kho Vāseṭṭhā sattā rasapaṭhaviṃ hatthehi ālumpakā-rakaṃ upakkamiṃsu paribhuñjitum atha tesaṃ sattānaṃ sayampabhā antaradhāyi. sayampabhāya antarahitāya candimasuriyā pāturaheṣum. candimasurīyesu pātubhūtesu, nakkhattāni tārakarūpāni pāturaheṣum. nakkhattesu tārakarūpesu pātubhūtesu, rattindivā paññāyiṃsu. rattindivesu paññāyamānesu, māsaḍḍhamāsā paññāyiṃsu. māsaḍḍhamāsesu paññāyamānesu, utusaṃvaccharā paññāyiṃsu. ettāvatā kho Vāseṭṭhā ayaṃ loko puna vivaṭṭo hoti.

Translate into Pali :—

At that time Vesālī ³ (was) powerful and prosperous. The geisha Ambapālī was (*hoti*) beautiful, lovely, endowed with the highest beauty-of-complexion. (She was) skilled in dancing and singing and instrumental music. Visited by (use genitive) aspiring men (she) went (present time) for a night for fifty (*kaḥāpaṇas*) ; and through her Vesālī appeared (present tense) beautiful in still greater measure (ablative). Then (add *kho*) a burgher of Rājagaha went (aorist) to Vesālī on (ins.) some business. He saw Vesālī powerful and prosperous, and the geisha Ambapālī, and through her Vesālī appearing beautiful in still greater measure. Then (+ *kho*) the burgher returned to Rājagaha. He approached the king, Māgadha Seniya Bimbisāra, and having approached he said this to the king : “ Vesālī, O king, (is) powerful and prosperous, etc., and through her

¹ *bahubbhi*, “ of such a colour.”

² Compound used as adverb.

³ Capital of the Vajji Republic, which was north of the kingdom of Magadha (the Ganges forming the boundary).

Vesālī appears beautiful in still greater measure. (It would be good, O king, (if) we too were to establish (optative of causative of $u(d)-(t)thā : vutthāpeyy-$) a geisha." " Then (*tena hi*), I say,¹ find out a girl whom you would establish (as) geisha ! " Just at that time in Rājagaha there was (*hoti*) a girl named Sālavatī, beautiful, lovely, endowed with the highest beauty-of-complexion. Then the burgher established the girl Sālavatī as geisha. Then Sālavatī soon became skilled in dancing, singing, and instrumental music. Visited by aspiring men she went (present tense) for a night for a hundred. Then Sālavatī soon became pregnant. Then Sālavatī thought : " A pregnant woman (is) displeasing to men. If anyone knows (future) I am pregnant (use direct speech : " Sālavatī (is) pregnant ") all my entertainment will be eliminated. What now (if) I were to announce that I am ill (direct speech) ? " Then Sālavatī ordered the porter : " Porter, I say, don't let any man enter (*mā* with aorist 3rd person), (he) who asks (about) me you must inform that I am ill." " Yes, lady," assented the porter to Sālavatī the geisha.

LESSON 21

Declension of Feminine Nouns in -u and -ū

Feminine nouns and adjectives in *u* and *ū* are declined as follows :—

dhātu, " element "		
	Singular	Plural
Nom. } Voc. }	dhātu dhātuṃ	dhātuyo
Acc. }		
Ins. } Dat. }	dhātuyā	dhātūhi
Abl. }		dhātūnaṃ
Gen. }		dhātūhi
Loc. }		dhātūnaṃ
		dhātusu

¹ *bhane* is often used by high personages in speaking to inferiors.

vadhū, " bride "

	Singular	Plural
Nom.	<i>vadhū</i>	<i>vadhūyo</i>
Voc.	<i>vadhu</i>	
Acc.	<i>vadhūṃ</i>	
rest as <i>dhātu</i> . . .		

Declension of Present Participles in -ant

The inflection of present participles in *ant* is as follows :—

	MASCULINE		FEMININE
	Singular	Plural	(inflected like <i>devt</i>)
Nom.	<i>gacchaṃ</i> or <i>gacchanto</i>	<i>gacchantā</i>	<i>gacchantī</i>
Acc.	<i>gacchantam</i>	<i>gacchante</i>	<i>gacchantīm</i>
Ins.	<i>gacchatā</i> (or <i>gacchantena</i>)	<i>gacchantehi</i>	<i>gacchantīyā</i>
Dat.	<i>gacchato</i>	<i>gacchatam</i>	etc.
Abl.	<i>gacchatā</i>	<i>gacchantehi</i>	
Gen.	<i>gacchato</i> (or <i>gacchantassa</i>)	<i>gacchatam</i>	
Loc.	<i>gacchati</i> (rarely <i>-ante</i>)	<i>gacchantesu</i>	

This differs from the adjectives in *ant* in having the nominative singular in *aṃ*, also in using the strong stem instead of the weak in the feminine.

The present participle may be made negative by the prefix *a-*.

The present participle (*sant*) of *as*, " be," " exist," the inflection of which is regular,¹ has the meanings " real ", " true ", " good ", as an adjective, as well as the simple participial meaning " being ", " existing ". The weak stem *sat* is used in forming compounds, e.g., *sadattho*,² " the true (good) purpose "; *sat-kar* (here used adverbially as prefix), " entertain " (" make well ").

¹ But *sati* is used as fem. loc. sing. as well as masc.

² In close junction a final consonant may be voiced when followed by a vowel.

Declension of the Pronoun *bhavant*

The full declension of the pronoun *bhavant*, "you," "sir," "his honour," is as follows :—

	MASCULINE		FEMININE
	Singular	Plural	
Nom.	<i>bhavam</i>	<i>bhavanto</i> (or <i>bhonto</i>)	<i>bhott</i> (inflected like <i>devi</i>)
Acc.	<i>bhavantaṃ</i>	<i>bhavante</i>	
Ins.	<i>bhotā</i>	<i>bhavantehi</i>	
Dat.	<i>bhoto</i>	<i>bhavataṃ</i>	
Abl.	<i>bhotā</i>	<i>bhavantehi</i>	
Gen.	<i>bhoto</i>	<i>bhavataṃ</i>	
Loc.	<i>bhoti</i>	<i>bhavantesu</i>	
Voc.	<i>bho</i>	<i>bhonto</i>	

The form *bhante* is an indeclinable particle which is used alone as a polite vocative or in association with another vocative or with a word in any other case. Its use is generally restricted to addressing Buddhist monks.

" Perfect " Tense of *ah*

Another form of past tense, the so-called perfect (*parokkha*) is extremely rare except for the 3rd persons of the " defective " verb *ah*, " to say," which are favoured in narrative. The meaning is indefinite time—often present (cf. Lesson 24).

	Singular	Plural
3rd person	<i>āha</i> , " he said," " he says "	<i>āhaṃsu</i> (sometimes <i>āhu</i> in verse)

No other forms or tenses from the root *ah* are used.

The perfect tense is distinguished in form by reduplication of the initial part of the root (here *a* — *ah* > *āh*) and the inflections, particularly the 3rd singular in *a*. Perfect forms from various verbs are occasionally affected in later Pali poetry.

Repetition

In Pali repetition (*āmeṇḍita*) of a word or expression is quite frequent. The meaning may be emphasis (= "very"), as *bhaddāni bhaddāni (yānāni)*, "very fine (carriages)." Often, particularly with pronouns and indeclinables, the meaning is "distributive": *yo yo*, "whoever," *yathā yathā*, "in whatever way," "just as," "however" (with answering *tathā tathā*, "so"). Repetition also expresses strong emotion of any kind, in which case a whole phrase may be repeated.

Further examples :—

sīghaṃ sīghaṃ, "very fast"

saṇḍasaṇḍā sāliyo, "rice plants in thick clusters" (compound)

abhikkantaṃ bhante abhikkantaṃ bhante, "very fine indeed, sir!", expressing great praise or admiration

aho rasaṃ aho rasaṃ, "ah! what piquancy!", expressing wonder

diṭṭhā bho satta jīvasi diṭṭhā bho satta jīvasi, "... it's wonderful to see you alive!", expressing happiness

āyāmi āvuso āyāmi āvuso, "I'm coming, sir!", expressing assurance

abhikkamatha Vāsetṭhā abhikkamatha Vāsetṭhā, "hurry forward, O Vāsetṭhas!", enjoins haste

mā bhavaṃ Soṇadaṇḍo evaṃ avaca mā bhavaṃ Soṇadaṇḍo evaṃ avaca, "let not the honourable Soṇadaṇḍa speak thus!", expresses anger or blame

nassa asuci nassa asuci, "perish, vile one!", expresses anger, contempt, and disgust

tuvaṃ tuvaṃ, "you, you!" (in a quarrel), expresses disrespect and contempt (*tuvaṃ* is a form of *tvam*, here presumably emphatic).

Vocabulary

Verbs :—

<i>ā-(g)gah</i> (V)	<i>aggaṇhāti</i>	seize
<i>ati-pat</i> causative :	<i>atipāteti</i>	slay, kill
<i>ati-man</i> (III)	<i>atimaññati</i>	despise

<i>anu-(t)thu</i> (V)	<i>anutthunāti</i>	lament, complain
<i>anu-pat</i> (I)	<i>anupatati</i>	follow, chase after
<i>abki-ni(r)-vatt</i> (I)	<i>abhinibbattati</i>	be produced
<i>ā-har</i> (I)	<i>āharati</i>	bring, fetch (aorist : 3rd sing. <i>āhāsi</i> , but 1st plur. <i>āharāma</i> ; cf. <i>addasāma</i> ; p.p. <i>āhata</i>)
<i>ā-hiṇḍ</i> (I) (to wander)	<i>āhiṇḍati</i>	wander
<i>upa-jīv</i> (I)	<i>upajīvati</i>	live by, live upon
<i>upa-ni-(j)jhe</i> (I)	<i>upanijjhāyati</i>	observe, think about
<i>upa-ni(r)-vatt</i> (I)	<i>upanibbattati</i>	derive (p.p. <i>upanibbatta</i>)
<i>(k)khip</i> (I*)	<i>khipati</i>	throw (gerund <i>khipitvā</i>)
<i>(k)khī</i> (III)	<i>khīyati</i>	means also "become indignant"
<i>nas</i> (III)	<i>nassati</i>	perish
<i>ni(r)-vah</i> (I)	<i>nibbahati</i>	lead out (passive : <i>nib-buyhati</i>)
<i>ni(r)-har</i> (I)	<i>nīharati</i>	take out, take away (<i>irh > īh</i>)
<i>(p)pa-āp</i> (V) (this root is sometimes given as <i>āp</i>)	(cf. <i>(p)pa-ap(p)</i> (VI) in Lesson 6) used in the figurative sense of "attain": <i>pāpunāti</i> (this use is very restricted in Canonical Pali. aorist <i>pāpuni</i> ; p.p. <i>patta</i>)	
<i>(p)pa-(k)khip</i> (I*)	<i>pakkhipati</i>	put into
<i>pac</i> (I)	<i>pacati</i>	cook, torture, torment
<i>(p)paṭi-vi-ruh</i> (I*)	<i>paṭivirūhati</i>	grow again (p.p. <i>paṭi-virūḷha</i>)
<i>(p)paṭi-sev</i> (I)	<i>paṭisevati</i>	indulge in
<i>pari(y)-o-nah</i> (II)	<i>pariyonandhati</i>	cover over, envelop
<i>pari-rakkh</i> (I)	<i>parirakkhati</i>	guard
<i>(p)pa-har</i> (I)	<i>paharati</i>	hit, beat
<i>pus</i> (VII)	<i>poseti</i>	rear, look after (p.p. of caus. : <i>posāpita</i>)
<i>phand</i> (I)	<i>phandati</i>	throb, quiver
<i>bhaṇ</i> (I)	<i>bhaṇati</i>	say
<i>rañj</i> (I)	<i>rañjati</i>	be excited, be glad, be delighted

<i>vi-han</i> (I)	<i>vihanati</i>	distress, trouble
<i>saṃ-ā-pad</i> (III)	<i>samāpajjati</i>	attain
<i>saṃ-man</i> (VI) (to consider)	<i>sammannati</i> (<i>mano/manva/</i> <i>manna</i> by substitution of <i>va</i> for <i>o</i>)	agree on, elect (p.p. <i>sam- mata</i>)
<i>sikkh</i> (I)	<i>sikkhati</i>	train, study, learn (p.p. <i>sikkhita</i>)
<i>suc</i> (I)	<i>socati</i>	grieve, sorrow
<i>han</i> (I)	<i>hanati</i>	kill (caus. : <i>ghāteti</i>)

Feminine nouns in *u* :—

<i>dhātu</i>	element
<i>natthu</i>	nose
<i>rajju</i>	rope
<i>hanu</i>	jaw(s)

Feminine noun in *ū* :—

<i>vadhū</i>	bride
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Nouns :—

<i>akiriyam</i>	inaction
<i>akkharam</i>	expression
<i>aṭṭhāham</i>	eight days
<i>atimāno</i>	arrogance, contempt
<i>apadānam</i>	reaping, harvest
<i>abhinibbatti</i> (fem.)	production, origin
<i>zhi</i> (masc.)	snake
<i>añicchattako</i>	mushroom, toadstool
<i>āgamo</i>	coming
<i>ācariyo</i>	teacher
<i>āhāro</i>	food (in the most general sense, sometimes figurative), gathering
<i>upaṭṭhānam</i>	serving, attending on, audience
<i>ekāgāriko</i>	burglar, burglary
<i>kaṇo</i>	the fine red powder between the grain and husk of rice (Childers)

<i>kattarasuppo</i>	old winnowing-basket
<i>kalambukā</i>	a creeper : (<i>Convolvulus repens</i> ?)
<i>kāko</i>	crow
<i>kharattam</i>	roughness
<i>khalam</i>	threshing (floor)
<i>khuram</i>	razor
<i>gabbho</i>	embryo
<i>gomayam</i>	cow dung
<i>catuham</i>	four days
<i>chatta(ka)m</i>	sunshade
<i>jīvikā</i>	livelihood
<i>tanḍulam</i>	rice grain, husked rice
<i>tīham</i>	three days
<i>thuso</i>	husk, chaff
<i>damo</i>	taming, restraint
<i>dārako</i>	boy
<i>dāro</i> (some- times -ā)	wife
<i>dvīham</i>	two days
<i>nāmam</i>	name
<i>nidānam</i>	cause, source, origin
<i>nillopo</i>	plunder
<i>paṃsu</i> (masc.)	dust, mud
<i>pati</i> (masc.)	lord
<i>pappatako</i>	fungus
<i>paripantho</i>	ambush
<i>paripāko</i>	ripening
<i>pariḷāho</i>	burning, lust
<i>pātarāso</i>	breakfast, morning meal
<i>pātavyatā</i>	indulgence
<i>badālatā</i>	creeper
<i>bhesajjam</i>	medicine, drug
<i>mamsam</i>	flesh, meat
<i>mariyādā</i>	boundary
<i>mahājano</i>	the people
<i>mahābhūto</i>	element
<i>māno</i>	pride, conceit
<i>rājakulam</i>	royal court
<i>liṅgam</i>	characteristic

<i>leḍḍu</i> (masc.)	clod
<i>viññutā</i>	discernment, discretion
<i>vejjo</i>	doctor, physician
<i>vevaṇṇatā</i>	discoloration
<i>saṃyamo</i>	self-control, abstinence
<i>saṃkāraḷūṭo</i>	rubbish heap
<i>saccavajjaṃ</i>	speaking the truth, truthfulness
<i>saṇḍo</i>	cluster
<i>sandhi</i> (masc.)	junction, joint, breach
<i>sannidhi</i> (masc.)	store
<i>sāmaññaṃ</i>	state of being a wanderer/ascetic/philosopher, profession of asceticism, etc. (cf. <i>samaṇo</i>)
<i>sāyamāso</i>	evening meal
<i>sārāgo</i>	passion
<i>sippaṃ</i>	craft, trade, profession
<i>setṭhi</i> (fem. ?)	ash

Adjectives :—

<i>akaṭṭha</i>	uncultivated, unploughed
<i>akana</i>	without the red coating which lies underneath the husk
<i>aggañña</i>	knowing the beginning, primeval, original
<i>ativela</i>	excessive
<i>athusa</i>	without husk
<i>aparisesa</i>	without remainder, complete, absolute
<i>abhirūpa</i>	handsome
<i>alasa</i>	lazy
<i>asuci</i>	impure, dirty, vile
<i>dubbaṇṇa</i>	discoloured, ugly
<i>pakka</i>	ripe
<i>pariyanta</i>	bordered, encircled
<i>pāka</i>	ripe, ripened
<i>pāmokkha</i>	foremost
<i>methuna</i>	sexual
<i>-yāniya</i>	leading to
<i>sadisa</i>	like, of such sort
<i>sandiṭṭhika</i>	visible

Past Participles :—

<i>lūna</i> (<i>lū</i> (V))	reaped, mown
<i>samāhita</i> (<i>saṃ-ā-dhā</i>)	concentrated
<i>samparikinna</i> (<i>saṃ-pari-</i> <i>kir</i>)	surrounded by, covered with

Gerunds :—

<i>anvāya</i> (<i>anu-i</i>)	following, in consequence of (acc.)
<i>netvā</i> (<i>nī</i>)	having led

Indeclinables :—

<i>agge</i>	since (<i>tad agge</i> = since then)
<i>ativelam</i>	too long, excessively
<i>anupubbena</i>	in due course, in succession
<i>aho</i>	ah ! : expresses surprise (approving) and delight
<i>ittham</i>	thus, in this way
<i>kattha</i>	where ?
<i>je</i> (enclitic)	you ! (form of address by a master/mistress to a slave woman ; preceded by <i>handā</i> , <i>kiñ</i> , etc., or by <i>gaccha</i>)
<i>ñeva</i>	= <i>eva</i> (junction form sometimes used after <i>m</i>)
<i>pāto</i>	in the morning
<i>saki(d)</i> (<i>eva</i>) (or <i>sakim</i>)	once
<i>samantā</i>	on all sides, all round
<i>sāyam</i>	in the evening
(<i>s</i>) <i>su</i>	even, isn't it ? (or merely emphatic)
<i>seyyathīdam</i>	as, to wit
<i>handā je</i>	you there ! (cf. <i>je</i> above)

EXERCISE 21

Passages for reading :—

I. evaṃ vutte bhante Pūraṇo Kassapo¹ maṃ etad avoca :

¹ Died c. 503 B.C. A *samaṇo*, one of the leaders of the Ājīvaka movement, which was amalgamated in 489 B.C. and was for a time probably the most important non-orthodox sect. Their fundamental doctrine was that of fatalism (*niyati*) as propounded by their supreme leader Makkhali Gosālo. It will be seen that the doctrine expounded here can be harmonized with this. For Gosāla's doctrine see Exercise 28 (English into Pali).

karato kho mahārāja kārayato chindato chedāpayato pacato
 pācayato socayato kilamayato phandato phandāpayato pāṇaṃ
 atipātāpayato adinnaṃ ādiyato sandhiṃ chindato nillopaṃ
 harato ekāgārikaṃ karoto paripantho tiṭṭhato paradāraṃ
 gacchato musā bhaṇato, karoto na kariyati pāpaṃ. khura-
 pariyantena ce pi cakkena yo imissā paṭhaviyā pāṇe ekamaṃsa-
 khalāṃ ekamaṃsapuññaṃ kareyya, n'atthi tatonidānaṃ pāpaṃ,
 n'atthi pāpassa āgamo. dakkhiṇaṃ ce pi Gaṅgātīraṃ¹
 āgaccheyya hananto ghātento chindanto chedāpento pacanto
 pācento, n'atthi tatonidānaṃ pāpaṃ, n'atthi pāpassa āgamo.
 uttaraṃ ce pi Gaṅgātīraṃ gaccheyya dadanto dāpento yajanto
 yajāpento, n'atthi tatonidānaṃ puññaṃ, n'atthi puññaṃsa
 āgamo. dānena damena saṃyamena saccavajjena n'atthi
 puññaṃ, n'atthi puññaṃsa āgamo ti. itthaṃ kho me bhante
 Pūraṇo Kassapo sandiṭṭhikaṃ sāmāññaphalaṃ puṭṭho samāno
 akiriyaṃ vyākāsi.

2. atha kho te Vāseṭṭhā sattā rasapaṭhavim paribhuñjantā
 tambhakkhā tadāhārā ciraṃ dīghaṃ addhānaṃ aṭṭhaṃsu.
 yathā yathā kho te Vāseṭṭhā sattā rasapaṭhavim paribhuñjantā
 tambhakkhā tadāhārā ciraṃ dīghaṃ addhānaṃ aṭṭhaṃsu, tathā
 tathā tesāṃ sattānaṃ kharattaṃ c' eva kāyasmim okkami,
 vaṇṇavevaṇṇatā ca paññāyittha.² ek' idaṃ sattā vaṇṇavanto
 honti, ek' idaṃ dubbaṇṇā. tattha ye te sattā vaṇṇavanto, te
 dubbaṇṇe satte atimaññanti. mayam etehi vaṇṇavantatarā,
 amheh' ete dubbaṇṇatarā ti. tesāṃ vaṇṇātimānapaccayā
 mānātimānajātikānaṃ rasapaṭhavi antaradhāyi. rasāya paṭha-
 viyā antarahitāya sannipatiṃsu, sannipatitvā anutthuniṃsu,
 aho rasaṃ, aho rasan ti. tad etarahi pi manussā kiṃ cid eva
 sādhu rasaṃ labhitvā evaṃ āhaṃsu, aho rasaṃ, aho rasan
 ti. tad eva porāṇaṃ aggaññaṃ akkharaṃ anupatanti, na tv ev'
 assa atthaṃ ājānanti.

atha kho tesāṃ Vāseṭṭhā sattānaṃ rasāya paṭhaviyā
 antarahitāya bhūmipappaṭako pāturahosi. seyyathā pi nāma
 ahicchattako, evaṃ evaṃ pāturahosi. so ahosi vaṇṇasampanno
 gandhasampanno rasasampanno. seyyathā pi nāma sampannaṃ

¹ Gaṅgā, the River Ganges.

² Aorist passive with " middle " inflection (cf. Lesson 28), " it was discerned."

vā sappi sampannam vā navanītam, evaṃvaṇṇo ahosi. seyyathā pi nāma khuddam madhu aneḷakam, evamassādo ahosi. atha kho te Vāsetṭhā sattā bhūmipappaṭakam upakkamimṣu paribhuñjitum. te tam paribhuñjantā tambhakkhā tadāhārā ciraṃ dīgham addhānam aṭṭhaṃsu. yathā yathā kho te Vāsetṭhā sattā bhūmipappaṭakam paribhuñjantā tambhakkhā tadāhārā ciraṃ dīgham addhānam aṭṭhaṃsu, tathā tathā tesam sattānam bhiyyoso mattāya kharattaṇ c'eva kāyasmim okkami, vaṇṇavevaṇṇatā ca paññāyittha. ek' idaṃ sattā vaṇṇavanto honti, ek' idaṃ sattā dubbaṇṇā. tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti. mayam etehi vaṇṇavantatarā, amheh' ete dubbaṇṇatarā ti. tesam vaṇṇātimānapaccayā mānātimānajātikānam bhūmipappaṭako antaradhāyi. bhūmipappaṭake antarahite badālatā pāturahosi. seyyathā pi nāma kalambukā, evam evaṃ pāturahosi. sā ahosi vaṇṇasampannā gandhasampannā rasasampannā. seyyathā pi nāma sampannam vā sappi sampannam vā navanītam, evaṃvaṇṇā ahosi. seyyathā pi nāma khuddam madhu aneḷakam, evamassādā ahosi.

atha kho te Vāsetṭhā sattā badālatam upakkamimṣu paribhuñjitum. te tam paribhuñjantā tambhakkhā tadāhārā ciraṃ dīgham addhānam aṭṭhaṃsu. yathā yathā kho te Vāsetṭhā sattā badālatam paribhuñjantā tambhakkhā tadāhārā. pe. badālatāya antarahitāya sannipatimṣu, sannipatitvā anutthunimṣu, ahu¹ vata no, ahāyi vata no badālatā ti. tad etarahi pi manussā kena cid eva dukkhadhammena phuṭṭhā evam āhaṃsu : ahu vata no, ahāyi vata no ti. tad eva porāṇam aggaññam akkharam anupatanti, na tv ev' assa attham ājānanti.

atha kho tesam Vāsetṭhā sattānam badālatāya antarahitāya akatṭhapāko sāli pāturahosi, akaṇo athuso sugandho taṇḍulapphalo. yaṃ tam sāyam sāyamāsāya āharanti, pāto tam hoti pakkam paṭivirūḷham. yaṃ tam pāto pātarāsāya āharanti sāyam tam hoti pakkam paṭivirūḷham, nāpadānam paññāyati. atha kho te Vāsetṭhā sattā akatṭhapākam sālīm paribhuñjantā tambhakkhā tadāhārā. pe. vaṇṇavevaṇṇatā ca paññāyittha. itthiyā ca itthiliṅgam pāturahosi, purisassa purisaliṅgam. itthi ca sudam ativelam purisam upanijjhāyati,

¹ "it was" : "root aorist" (cf. Lesson 30).

puriso ca itthim. tesam ativelam aññam aññam upanijjhāyatam sārāgo udapādi, pariāho kāyasmim okkami. te pariāhappaccayā methunam dhammam paṭiseviṃsu. ye kho pana te Vāsetṭhā tena samayena sattā passantī methunam dhammam paṭisevante, aññe paṃsum khipanti, aññe seṭṭhim khipanti, aññe gomayam khipanti. nassa asuci, nassa asuci ti. katham hi nāma satto sattassa evarūpaṃ karissatī ti. tad etarahi pi manussā ekaccesu janapadesu vadhuyā nibbuyhamānāya aññe paṃsum khipanti, aññe seṭṭhim khipanti, aññe gomayam khipanti. tad eva porāṇaṃ aggaññaṃ akkharaṃ anupatanti, na tv ev' assa atthaṃ ājānanti.

adhammasammataṃ kho pana Vāsetṭhā tena samayena hoti, tad etarahi dhammasammataṃ. ye kho pana Vāsetṭhā tena samayena sattā methunam dhammam paṭisevanti, te māsam pi dvemāsam pi na labhanti gāmaṃ vā nigamaṃ vā pavisitum. yato kho Vāsetṭhā te sattā tasmim samaye asaddhamme ativelam pātavyataṃ āpajjimsu, atha agārāni upakkamimsu kātum tass' eva asaddhammassa paṭicchādanatthaṃ.

atha kho Vāsetṭhā aññatarassa sattassa alasajātikassa etad ahoṣi : ambho kim evāhaṃ vihaññāmi sālīm āharanto sāyam sāyamāsāya pāto pātārāsāya. yan nūnāhaṃ sālīm āhareyyam sakid eva sāyapātārāsāyā ti. atha kho so Vāsetṭhā satto sālīm āhāsi sakid eva sāyapātārāsāya. atha kho Vāsetṭhā aññataro satto yena so satto ten' upasaṃkami, upasaṃkamitvā taṃ satthaṃ etad avoca : ehi bho sattha sālāhāraṃ gamissāmā ti. alaṃ bho sattha āhato me sālī sakid eva sāyapātārāsāyā ti. atha kho so Vāsetṭhā satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sālīm āhāsi sakid eva dvihāya, evaṃ pi kira bho sādhu ti. atha kho Vāsetṭhā aññataro satto yena so satto ten' upasaṃkami, upasaṃkamitvā taṃ satthaṃ etad avoca : ehi bho sattha sālāhāraṃ gamissāmā ti. alaṃ bho sattha āhato me sālī sakid eva sāyapātārāsāyā ti. atha kho so Vāsetṭhā satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sālīm āhāsi sakid eva catuhāya, evaṃ pi kira bho sādhu ti. atha kho Vāsetṭhā aññataro satto yena so satto ten' upasaṃkami, upasaṃkamitvā taṃ satthaṃ etad avoca : ehi bho sattha sālāhāraṃ gamissāmā ti. alaṃ bho sattha āhato me sālī sakid eva catuhāyā ti. atha kho so Vāsetṭhā satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sālīm āhāsi sakid eva aṭṭhāhāya, evaṃ pi kira bho sādhu ti. yato kho te

Vāsetṭhā sattā sannidhikāraṇaṃ sālīṃ upakkamiṃsu paribhuñjitum atha kaṇo pi taṇḍulaṃ pariyonandhi, thuso pi taṇḍulaṃ pariyonandhi, lūnaṃ pi na ppaṭivirūḷhaṃ apadānaṃ paññāyittha, saṇḍasaṇḍā sālīyo aṭṭhaṃsu.

atha kho te Vāsetṭhā sattā sannipatiṃsu sannipatitvā anutthuniṃsu pāpakā vata bho dhammā sattesu pātubhūtā, mayaṃ hi pubbe manomayā ahumhā pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghaṃ addhānaṃ aṭṭhamhā. tesāṃ no amhākaṃ kadāci karahaci dīghassa addhuno accayena rasapaṭhavī udakasmim̐ samatāni. sā ahosi vaṇṇasampannā gandhasampannā rasasampannā. te mayaṃ rasapaṭhaviṃ hatthehi ālumpakāraṇaṃ upakkamimhā paribhuñjitum, tesāṃ no rasapaṭhaviṃ hatthehi ālumpakāraṇaṃ upakkamataṃ paribhuñjitum sayampabhā antaradhāyi. sayampabhāya antarahitāya, candimasuriyā pāturaheṣum. candimasuriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturaheṣum. nakkhattesu tārakarūpesu pātubhūtesu rattimdivā paññāyiṃsu. rattimdivesu paññāyamānesu māsaḍḍhamāsā paññāyiṃsu. māsaḍḍhamāsesu paññāyamānesu utusaṃvaccharā paññāyiṃsu. te mayaṃ rasapaṭhaviṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghaṃ addhānaṃ aṭṭhamhā, tesāṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā rasapaṭhavī antaradhāyi. rasapaṭhaviyā antarahitāya bhūmipappaṭako pāturahosi. so ahosi vaṇṇasampanno gandhasampanno rasasampanno. te mayaṃ bhūmipappaṭakaṃ upakkamimhā paribhuñjitum. te mayaṃ taṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghaṃ addhānaṃ aṭṭhamhā. tesāṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā bhūmipappaṭako antaradhāyi. bhūmipappaṭake antarahite badālatā pāturahosi. sā ahosi vaṇṇasampannā gandhasampannā rasasampannā. te mayaṃ badālatāṃ upakkamimhā paribhuñjitum. te mayaṃ taṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghaṃ addhānaṃ aṭṭhamhā. tesāṃ no pāpakānaṃ ñeva akusalānaṃ dhammānaṃ pātubhāvā badālatā antaradhāyi. badālatāya antarahitāya akatṭhapāko sālī pāturahosi, akaṇo athuso suddho sugandho taṇḍulapphalo. yaṃ taṃ sāyaṃ sāyamāsāya āharāma pāto taṃ hoti pakkāṃ paṭivirūḷhaṃ. yaṃ taṃ pāto pātarāsāya āharāma, sāyaṃ taṃ hoti pakkāṃ paṭivirūḷhaṃ nāpadānaṃ paññāyittha. te

mayam akatthapākam sālīm paribhuñjantā tambhakkhā tadāhārā ciraṃ dīgham addhānam aṭṭhamhā. tesam no pāpakānam nēva akusalānam dhammānam pātubhāvā kaṇo pi taṇḍulam pariyaonandhi, thuso pi taṇḍulam pariyaonandhi, lūnam pi na paṭivirūḷham, apadānam paññāyittha, saṇḍasaṇḍā sāliyo tthitā. yan nūna mayam sālīm vibhajeyyāma, mariyādam thapeyyāmā ti. atha kho te Vāseṭṭhā sattā sālīm vibhajimsu, mariyādam thapesum. atha kho Vāseṭṭhā aññataro satto lolajātiko sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñji. tam enaṃ aggahesum, gahetvā etad avocum: pāpakam vata bho satta karosi, yatra hi nāma sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñjasi. mā ssu bho satta puna pi evarūpam akāsī ti. evaṃ bho ti kho Vāseṭṭhā so satto tesam sattānam paccassosi. dutiyam pi kho Vāseṭṭhā so satto . . . pe . . . tatiyam pi kho Vāseṭṭhā so satto sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñji. tam enaṃ aggahesum, aggahetvā etad avocum: pāpakam vata bho satta karosi, yatra hi nāma sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñjasi. mā ssu bho satta puna pi evarūpam akāsī ti. aññe pañinā paharimsu, aññe leḍḍunā paharimsu, aññe daṇḍena paharimsu. tad agge kho pana Vāseṭṭhā adinnādānam paññāyati, garahā paññāyati, musāvādo paññāyati, daṇḍādānam paññāyati.

atha kho te Vāseṭṭhā sattā sannipatimsu, sannipatitvā anutthunimsu, pāpakā vata bho dhammā sattesu pātubhūtā, yatra hi nāma adinnādānam paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānam paññāyissati, yan nūna mayam ekam sattam sammanneyyāma. so no sammākhīyitabbam khīyeyya, sammāgarahitabbam garaheyya, sammāpabbājetabbam pabbājeyya. mayam pan' assa sālīnam bhāgam anuppadassāmā ¹ ti. atha kho te Vāseṭṭhā sattā yo nesam satto abhirūpataro ca dassanīyataro ca pāsādikataro ca mahesakkhataro ca, tam sattam upasamkamitvā etad avocum: ehi bho satta, sammākhīyitabbam khīya, sammāgarahitabbam garaha, sammāpabbājetabbam pabbājehi. mayam pana te sālīnam bhāgam anuppadassāmā ti. evaṃ bho ti kho Vāseṭṭhā so satto tesam sattānam paṭissutvā, sammākhīyitabbam khīyi, sammā-

¹ Future of -dā.

garahitabbaṃ garahi, sammāpabbājetabbaṃ pabbājesi. te pan' assa sālīnaṃ bhāgaṃ anuppadamsu.

mahājanasammato ti kho Vāseṭṭhā mahāsammato, mahā-sammato tv eva paṭhamam akkharam upanibbattaṃ. khet-tānaṃ patī ti kho Vāseṭṭhā khattiyo, khattiyo tv eva dutiyam akkharam upanibbattaṃ. dhammena pare rañjetī ti kho Vāseṭṭhā rājā, rājā tv eva tatiyam akkharam upanibbattaṃ. iti kho Vāseṭṭhā evam etassa khattiyamaṇḍalassa porāṇena aggaññaṇa akkharena abhinibbatti ahosi. tesam ñeva sattānaṃ anaññaṇesaṃ sadisānaṃ ñeva no asadisānaṃ dhammen' eva no adhammena. dhammo hi Vāseṭṭhā seṭṭho jan' etasmim diṭṭhe c' eva dhamme abhisamparāyaṇ ca.

3. bhūtapubbaṃ imasmim yeva bhikkhusaṃghe aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi : kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhaviḍhātu āpodhātu tejodhātu vāyodhātū ti. atha kho so bhikkhu tathārūpaṃ samādhim samāpajji yathā samāhite citte devayāniyo maggo pāturahosi.

atha kho so bhikkhu yena Cātummahārājikā devā ten' upasaṃkami, upasaṃkamtivā Cātummahārājike deve etad avoca : kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhaviḍhātu āpodhātu tejodhātu vāyodhātū ti. evaṃ vutte Cātummahārājikā devā taṃ bhikkhum etad avocum : mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhaviḍhātu āpodhātu, tejodhātu, vāyodhātu. atthi kho bhikkhu cattāro Mahārājā amhehi abhikkantatarā ca paṇītatarā ca. te kho evaṃ jāneyyum yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhaviḍhātu āpodhātu tejodhātu vāyodhātū ti.

atha kho so bhikkhu yena cattāro Mahārājā ten' upasaṃkami, upasaṃkamtivā cattāro Mahārāje etad avoca : kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhaviḍhātu āpodhātu tejodhātu vāyodhātū ti. evaṃ vutte cattāro Mahārājā taṃ bhikkhum etad avocum : mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhaviḍhātu āpodhātu tejodhātu vāyodhātu. atthi kho bhikkhu Tāvatisā nāma devā

amhehi abhikkantatarā ca paṇītatarā ca. te kho evaṃ jāneyyumaṃ
yatth' ime cattāro mahābhūtā aparisesā nirujjhantī ti.

Translate into Pali :—

Then, following the ripening of that embryo, the geisha Sālavatī gave birth to a son (acc.). Then Sālavatī ordered a slave girl : “ You there ! After (express this simply by using gerunds) putting this boy into an old winnowing-basket (loc.) (and) taking him out throw (him) away on a rubbish heap.” . . .

At that time a son of the king (*rājakumāro*) named Abhaya, going to the king's-audience just at the (right) time (dat.), saw that boy surrounded by crows. Having seen he asked people : “ What (is) that, I say !, surrounded by crows ? ” “ A boy, O king (title *devo* used in addressing a prince of the blood). ” “ (Does he) live, I say ! (?) ” “ (He) lives, O king. ” “ Now ! I say ! having led that boy to our citadel give (him) to nurses to rear.” . . . They made the name “ Jīvaka ” for him (thinking) : “ (he) lives ” ; they made the name “ Komārabhacca ” (thinking) : “ (He) was caused to be reared by the prince.” Then Jīvaka Komārabhacca soon attained (see Vocabulary above, (*p*)*pa-āp*) discretion . . . Then he thought this : “ These royal courts (are) not easy to live upon without-a-profession (ins. : ‘ with-a-non-profession ’). Supposing I were to learn (opt.) a profession ? ” Now at that time there dwelt (present tense) in Takkaṣilā¹ a doctor who-was-the-foremost-of-(all)-regions. Then Jīvaka Komārabhacca went away to Takkaṣilā, in due course approached Takkaṣilā (and) that doctor, (and) having approached said this to that doctor : “ O teacher, I wish to learn the profession ” . . . Then Jīvaka grasped (present tense) much, grasped lightly . . . When seven (*satta*, inflect as *pañca*) years had passed Jīvaka thought this : “ I indeed grasp much . . . the end of this profession is not discerned, when will the end of this profession be discerned ? ” Then Jīvaka approached that doctor . . . “ Now ! I say, Jīvaka,

¹ The capital of Gandhāra, in North-West India, which in ancient times had a famous university attracting students from all parts of India. The earliest known school of philosophers had flourished here in pre-Buddhist times (c. 800 B.C. : Uddālaka, the founder of the school, lived probably in the 9th century B.C.), and the great school of linguistics which culminated with Pāṇini (c. 350 B.C.) was also situated here.

taking a gardener's-trowel (*khaṇṭṭī*), wandering for a league on all sides of Takkaṣilā, whatever non-medicine you may see, bring that." "Yes, teacher"... wandering (he) saw no non-medicine at all... "... I saw no non-medicine at all." "You have learned (p.p. + *asi*), I say, O Jīvaka, sufficient for your livelihood!"

LESSON 22

Declension of attan, brahman, san, yuvan, and kamman

The noun (masc.) and pronoun *attan*, "self," "soul," is inflected as follows :—

	Singular	Plural
Nom. } Voc. } Acc. } Ins. } Dat. } Abl. } Gen. } Loc. }	<i>attā</i> <i>attānaṃ</i> <i>attanā</i> <i>attano</i> <i>attanā</i> <i>attano</i> <i>attani</i>	<i>attāno</i> <i>atlehi</i> <i>attānaṃ</i> <i>atlehi</i> <i>attānaṃ</i> (does not seem to be used ; according to the gram- marians it would be <i>attanesu</i>)

The declension of the masculine noun *brahman*, "God," is as follows :—

	Singular	Plural
Nom. Voc. Acc. Ins. Dat. Abl. Gen. Loc.	<i>brahmā</i> <i>brahme</i> <i>brahmānaṃ</i> <i>brahmunā</i> <i>brahmuno</i> <i>brahmunā</i> <i>brahmuno</i> <i>brahmani</i>	(if used, the plural will be inflected like <i>attan</i>)

Two other masculine nouns in *an*, *san*, "dog" and *yuvan*, "youth," have the nominative singular forms *sā* and *yuvā*. No other forms of this declension occur. In place of *san* a stem *suṇa-* is used, inflected according to the *a* declension.

Some neuter nouns have (rarely) inflections using the *an* stem alongside those of the *a* declension. From the stem *kamman*, "action," we have :—

	Singular	Plural
Nom. } <i>kamma</i>		<i>kammāni</i>
Acc. }		
Ins. }	<i>kammunā</i> and <i>kammanā</i>	(in the plural only the <i>a</i> forms occur)
Dat. }	<i>kammuno</i>	
Abl. }	<i>kammunā</i> and <i>kammanā</i>	
Gen. }	<i>kammuno</i>	
Loc. }	<i>kammani</i>	

The Pronoun *attan*

The word *attan* has two main uses. As a reflexive (or, in the genitive, possessive) pronoun it means "himself", "oneself", "myself", "yourself" (also "his own", "her own", "my own", etc., as "possessive adjective"), etc., in various contexts (it may refer to the body or the mind). As a noun it means the "soul" as usually conceived in the Brahmanical religion (i.e. the essential self, supposed to underlie the individual consciousness, or the animating principle called also *jīva*), a conception which the Buddhists rejected as not corresponding to any reality.

Examples of the use of *attan* as pronoun :—

*attānaṃ sukheti*¹ *pīṇeti*, "he enjoys and pleases (*pīṇ* (I) caus.) himself"

sā attānañ c' eva jīvitam . . ., "she . . . (will destroy) her own life and . . ." (here *attānañ* is used in apposition to *jīvitam*)

attanā ca jīvāhi . . ., "you must make a living yourself and . . ."

¹ Denominative verb : Lesson 28.

sucibhūtena attanā, "being pure himself" (the instrumental has usually a simple reflexive-intransitive sense : the agent acts, or is, himself, by himself)
attanā attānaṃ vyākareyya, "he would explain himself (ins.) to himself (acc.)" (i.e. know himself)
jānāsi . . . attano gatiṃ, "do you know . . . your own destiny?"
jānāmi . . . attano gatiṃ, "I do know . . . my own destiny" (the genitive *attano* may usually be translated "own", "his own", and is more emphatic than *tassa* or *assa* = simply "his" in similar contexts)
attano samasamaṃ, "equal to myself," "my equal"
ime . . . nīvarane pahīne attani, "(he sees) . . . these . . . obstacles eliminated in himself"
attahitāya, "for his own advantage" (*tappurisa*)
attā pi 'ssa agutto arakkhito hoti . . ., "he himself is unprotected, unsafe (and his wife, etc.)" (nominative with *assa* = "his self")

The singular may be used for the plural, sometimes with *eka* = "one" in close combination :—

ye . . . samaṇabrāhmaṇā . . . ekam attānaṃ damenti, "priests and philosophers who . . . restrain the self" ("oneself")

The plural is rarely used.

Reflexive or Possessive Pronouns

With *attan* we may compare the other reflexive or possessive pronouns or adjectives, *sayam*, *sāmaṃ*, *saka*, and *sa*.

We have met *saka*, "own," already ; it is used in all genders like an adjective (agreeing with the word expressing the thing possessed, not with the possessor) :—

yena sako ārāmo tena pāyāsi, "he set out for his own park"
vihaññati . . . sakena cittaṇa, "he is distressed . . . by his own thought/mind"
sake nivesane, "in his own house"
sakasmim satthe, "in their own caravan"
 Idiom : *sakan te mahārāja* (in offering submission) = " (let all be) yours, great king ! ", " (let it be) your own . . . "

sa is inflected according to the pronominal declension (Lesson 17) in all genders, but is very rarely used except in verse. The meaning is the same as *saka*. It is found in some compounds in prose : *samata* = " his own opinion ", *sahattha* = " one's own hand ".

sayam and *sāmaṃ* are indeclinables meaning " oneself ", " self ", " myself ", etc. They are synonymous, except that *sāmaṃ* is more usual and *sayam* more poetic and used only in elevated speech :—

sāmaṃ diṭṭhaṃ, " seen by oneself, " " seen by myself "

sayam abhiññā, " having ascertained himself " (*abhiññā* = *abhiññāya* with elision of the final syllable)

sayam is used in compounds : *sayampabha* = " self-luminous " ; *sayamkata* = " self-made ", " self-evolved, " " spontaneous " (e.g. the universe or the soul may be so conceived ; the opposite is *paramkata* = " made by another ")

Bahubbīhi Compounds (3) (including Negative Prefixes)

In the formation of *bahubbīhi* compounds a suffix *-ka* or *-ika* (cf. Lesson 25) is sometimes added to the final member. It may be regarded in these cases as converting a noun into an adjective. It is added more frequently to stems in *i* and *u* than to those in *a*, and there is in fact a tendency for compounds used as adjectives to appear in the *a* declension, nevertheless *-ika* is substituted for *-a* also in a number of *bahubbīhis*. Stems in *-an* and *-ar* (see next Lesson) usually appear as simply *-a* in compounds (in any position) or are replaced by *-ika*, but those in *-ar* occasionally change to *-u* (+ *-ka*) ; those in *-as* generally appear as *-o* within a compound but as *-a* at the end of a compound. Feminine stems in *-ā* are often changed to *-a*.

Examples :—

akālika (dhamma) (a doctrine) " which is timeless "

evamgatika (diṭṭhiṭṭhāna) (from *gati*, " destiny ") (a case/class of opinion) " which has such and such a destiny " (i.e. the holding of which leads one to a certain destiny)

attasarana (bhikkhu) (a monk) " having himself as refuge ", " independent "

atītasatthuka (*pāvacana*) (from *satthar*, "teacher") (the teaching is) "having lost its teacher"

The formation of *bahubbīhi* compounds may be very free, depending only on there being a familiar collocation of a pair (or group) of words :—

antānantika (*samaṇabrāhmaṇa*) "finite or infinite-er" (who maintains that the universe is finite or infinite)

ehi-passika (*dhamma*) (from the finite verbs *ehi* and *passa*) (a doctrine) "which is verifiable", "which is demonstrable" ("come-and-see!")

aññadatthudasa (*brahman*) (*aññadatthu*, regarded as an indeclinable, is *añña* + *atthu*, with *d* as junction consonant between two vowels, and means "absolutely") (God) "seeing absolutely", "seeing everything"

nevasaññināsaññivāda (*samaṇabrāhmaṇa*) "arguing that it is neither sentient nor insentient"; "belonging to the school of neither-sentient-nor-insentient" (with reference to the state of the "soul" after death)

The possessive suffix *-in* also is sometimes added to *bahubbīhis*. Some examples will be found in the second reading passage in Exercise 20.

Words formed with the prefixes *su-* and *du(r)-* (Lesson 15) may be regarded as compounds. If they function as nouns they will be *kammadhārayas*, if as adjectives, *bahubbīhis*. Thus *sucaritaṃ*, "good conduct," and *duccaritaṃ*, "bad conduct," are *kammadhārayas*; the following are *bahubbīhis* :—

duddasa (*dhamma*), (a doctrine) "hard to see"

duranubodha (*dhamma*), (a doctrine) "hard to understand"

sukata (*kamma*), (an action) "well done", "proper to do" (written also *sukaṭa*)

susannaddha (*bhāra*), (a load) "well tied up"

Indeclinables may be used as the first members of *bahubbīhi* compounds :—

itthannāma (*samaṇa*), "thus named"

evaṃvimutta (*bhagavant*), (a fortunate one) "freed in such and such a way"

evaṃgotta (*samaṇa*), "of such and such a clan"

tathārūpa (*cetosamādhī*), (a concentration of the mind) " of such a kind " (fem. : *tathārūpī*)

sayampabha (*satta*), (a being) " self-luminous "

It may be noted here that certain prefixes or prefixed words may serve in place of *a-* to form a negative compound : *ni(r)-*, *vi-*, *apagata-* (*apa-gam*, " go away "), *vigata-* (*vi-gam*, " be expended "), *vīta-* (*vi-i*, " vanish "). These may express departure, loss, etc., but sometimes they express mere negation or absence, " without," and are synonymous with *a-* :—

nippītika (*sukha*), (happiness) " free from joy " (i.e. calm)
viraja (*dhammacakkhu*), (the eye of doctrine) " free from dust "

apagatakāḷaka (*vattha*), (a garment) " free from stains "
 (*kāḷa* = " black ")

vigatakaṭṭhaka (*putta*), " free from doubt "

vītamala (*dhammacakkhu*), " without dust ", " clear "
 (*mala* = " dirt ")

With *a-* prefixed these compounds express strong affirmation (by double negation): *ahīnindriya* (*attan*) = (a soul) " having every faculty " (" not lacking any faculty ").

Various complex *bahubbīhis* :—

susukkadātha (*kumāra*), (a boy) " having very white teeth "
 (*bahubbīhi* : *susukka* within another *bahubbīhi*)

anaññasaraṇa (*bhikkhu*), (a monk) " not depending on another for refuge "

ākāsūnañcūyatanūpaga (*attan*), (a soul) " which attains the sphere of infinite space "

sabbapāṇabhūtahitānukampin (*bhikkhu*), (a monk) " compassionate for the welfare of all living beings "

(*pāṇabhūta* is a *kammadhāraya*, *sabba-* is another ;
sabba . . . *hita* is a *tappurisa*)

Comparison (simile) may be expressed in a *bahubbīhi* by its ending with a word meaning " type ", " kind ", " form "—several of which may be used as synonyms for " like ".¹ The

¹ Without such a word we have a metaphorical compound as illustrated in Lesson 20.

commonest of these is *-rūpa*, " form " (cf. the compounds with indeclinables above). E.g. :—

vālavedhirūpa (*samaṇabrāhmaṇa*), " like a shooter (*vedhin*) of wild beasts (*vālo*) (i.e. his opponents in debate) "

Vocabulary

Verbs :—

<i>anu-car</i> (I)	<i>anucarati</i>	follow, practice
<i>abhi-vad</i> (I)	<i>abhivadati</i>	proclaim
<i>ā-cikkh</i> (I)	<i>ācikkhati</i>	call, describe
<i>u(d)-chid</i> (III)	<i>ucchijjati</i>	Passive : be annihilated
<i>parā-mas</i> (I) (the prefix <i>parā</i> means " on ", " on to ")	<i>parāmasati</i>	hold on to, be attached to (p.p. <i>parāmaṭṭha</i>)
<i>pari-car</i> (I)	caus : <i>paricāreti</i> =	enjoy oneself
<i>vi-o-bhid</i> (II)	<i>vobhindati</i>	shoot
<i>vi-nas</i> (III)	<i>vinassati</i>	perish utterly
<i>saṃ-sar</i> (I)	<i>saṃsarati</i>	transmigrate (circulate indefinitely)
<i>sacchi-kar</i> (VI)	<i>sacchikaroti</i>	perceive, observe, experience, examine
<i>saṃ-dhāv</i> (I)	<i>sandhāvati</i>	transmigrate (pass on)
<i>samaṅgī-bhū</i> (I)	<i>samaṅgībhavati</i>	supply with, provide with
<i>saṃ-ati-(k)kam</i> (I)	<i>saṃatikkamati</i>	pass beyond, transcend
<i>saṃ-anu-(g)gah</i> (V)	caus : <i>samanuggāheti</i> =	ask for reasons, cross-examine
<i>saṃ-anu-bhās</i> (I)	<i>samanubhāsati</i>	criticize, refute
<i>saṃ-anu-yuj</i> (II)	<i>samanuyuñjati</i>	take up, cross-question
<i>saṃ-pāy</i> (I) (to succeed)	<i>sampāyati</i>	maintain one's position, defend one's thesis

Nouns :—

<i>atthagamo</i>	setting, extinction
<i>adhivutti</i> (fem.)	expression, description

<i>anabhirati</i> (fem.)	discontent, loneliness
<i>anubodho</i>	understanding
<i>anuyogo</i>	practice, examination
<i>antarāyo</i>	obstacle, danger, plague
<i>aparanto</i>	the future, the end, a future or final state
<i>appamādo</i>	diligence, care
<i>abhibhū</i> (masc.)	overlord, conqueror
<i>amarā</i>	perpetuity
<i>avacaro</i>	scope
<i>ākāro</i>	feature, peculiarity
<i>ākiñcaññaṃ</i>	nothingness
<i>āghatanam</i>	death
<i>ātappo</i>	energy (purifying ascetic energy)
<i>ādīnavo</i>	disadvantage
<i>ānañcam</i>	infinity
<i>ābhogo</i>	enjoyment
<i>āyatanaṃ</i>	sphere
<i>ucchedo</i>	annihilation
<i>uddeso</i>	synopsis, summary, summarized description
<i>upāyāso</i>	misery, despair
<i>upekkhā</i>	equanimity, detachment (also spelt <i>upekhā</i>)
<i>uppādo</i>	occurrence, arising, production
<i>ubbilāvitattam</i>	elation, exultation
<i>ekattam</i>	unity
<i>ekodibhāvo</i>	singleness, concentration
<i>esikaṃ</i>	pillar
<i>kaṇṇo</i>	arrangement, order, rule, aeon
<i>kabalīṅkāro</i>	solid matter, solid food
<i>(k)khayo</i>	exhaustion
<i>gati</i> (fem.)	future career, destiny, future course
<i>cavanam</i>	passing away
<i>chandas</i>	will
<i>takko</i>	deduction
<i>diṭṭhi</i> (fem.)	opinion, theory
<i>domanassam</i>	depression, melancholy
<i>doso</i>	aversion, anger
<i>nānattam</i>	diversity

<i>nibbuti</i> (fem.)	extinguishing, calming, liberating (from <i>ni(r)-vā</i> (I))
<i>nibbusitattā</i>	unsettlement, uneasiness
<i>nivāso</i>	life, existence
<i>nissaranam</i>	liberation
<i>paccaṅgam</i>	part
<i>pajānanā</i>	understanding
<i>paṭigho</i>	repulsion, reacting
<i>paṭibhānam</i>	intuition, inspiration
<i>paṇidhi</i> (masc.)	aspiration, determination
<i>paṇḍito</i>	wise man
<i>paḍam</i>	word
<i>padhānam</i>	exertion
<i>parijeguccho</i>	disgust
<i>paritassanā</i>	longing
<i>paridevo</i>	lamentation, grief
<i>pavādo</i>	debate
<i>pahānam</i>	abandoning
<i>pārisuddhi</i> (fem.)	purity
<i>pubbanto</i>	origin
<i>bhayam</i>	(means also) fear
<i>bhavyo</i>	being, future being
<i>manasikāro</i>	attention
<i>mandattam</i>	dullness, ineptitude
<i>momūhattam</i>	extreme stupidity
<i>rāgo</i>	passion, desire
<i>rogo</i>	illness
<i>vasin</i>	master, authority
<i>vālo</i>	wild animal
<i>vikkhepo</i>	confusion, equivocation
<i>vighāto</i>	remorse
<i>vicāro</i>	cogitation, pondering
<i>vitakko</i>	reasoning
<i>vināso</i>	destruction
<i>vibhavo</i>	non-existence
<i>vimāno</i>	palace, mansion (only of divine beings, in the sky)
<i>virāgo</i>	dispassion
<i>vivaṭṭam</i>	evolution

<i>viveko</i>	separation, seclusion, discrimination
<i>vūpasamo</i>	calming
<i>vedhin</i>	shooter, archer
<i>samvattam</i>	dissolution, involution
<i>sattattam</i>	existence
<i>amatikkamo</i>	passing beyond, transcending
<i>sampasādanam</i>	serenity
<i>sambhavo</i>	origin, production
<i>sassati</i> (fem.)	eternal thing, eternity
<i>soko</i>	grief, sorrow
<i>somanassam</i>	joy, elation

Adjectives :—

<i>ajjhatta</i>	inner
<i>adhicca</i>	spontaneous, causeless
<i>anuditthi</i>	contemplating, theorizing
<i>anta</i>	finite
<i>antavant</i>	finite
<i>apariyanta</i>	unlimited
<i>appamāṇa</i>	immeasurable
<i>appesakkha</i>	inferior
<i>arūpin</i>	formless, immaterial
<i>asañña</i>	insentient
<i>-upaga</i>	going to
<i>upe(k)khaka</i>	detached
<i>ekaka</i>	alone
<i>ekanta</i>	extreme
<i>esikaṭṭhāyin</i>	firm as a pillar
<i>opapātika</i>	transmigrating
<i>olārika</i>	coarse, gross, material
<i>kūṭatṭha</i> (or <i>kūta</i> -)	immovable as a peak
<i>gambhīra</i>	profound
<i>takkin</i>	deducing (as masc. noun = deducer, logician)
<i>-dasa</i>	seeing
<i>nipuna</i>	subtle
<i>paccatta</i>	individual, personal, independent
<i>paṭisaṃvedin</i>	feeling, experiencing
<i>paritta</i>	small, restricted

<i>pariyāhata</i>	deduced
<i>parivaṭuma</i>	limited, circumscribed
<i>manda</i>	slow, dull, inept
<i>momūha</i>	extremely stupid
<i>yathābhucca</i>	real, proper
<i>rūpin</i>	formed, material
<i>vañjha</i>	barren, sterile
<i>vasavattin</i>	wielding power
<i>vīmaṃsin</i>	investigating (as masc. noun = investi- gator, exegete, metaphysician)
<i>sata</i>	self-possessed, mindful
<i>sant</i>	existing, true, good
<i>sama</i>	even, equal to, up to, like
<i>sampajāna</i>	conscious
<i>sukhin</i>	happy
<i>suñña</i>	empty

Past participles :—

<i>anabhibhūta</i> (<i>abhi-bhū</i>)	unconquered
<i>patṭa</i> ((<i>p</i>) <i>pa-āp</i> (V))	attained (fig.)
<i>parināta</i> (<i>pari-nam</i> (I))	changed, developed
<i>vicārita</i> (<i>vi-car</i> (I) caus.)	excogitated, pondered
<i>vitakkita</i> (<i>vi-takk</i>)	reasoned
<i>vidita</i> (<i>vid</i> (II))	found, known
<i>vihita</i> (<i>vi-dhā</i>)	arranged
<i>samappita</i> (<i>saṃ-app</i> (VII), to fix in, to apply to)	presented with
<i>samucchinna</i> (<i>saṃ-u(d)-chid</i> (III))	utterly annihilated
<i>samuppanna</i> (<i>saṃ-u(d)-pad</i> (III))	originated

Pronoun :—

<i>ekacca</i>	(means also) some thing(s)
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Numerals :—

<i>aṭṭha</i>	eight (inflected like <i>pañca</i>)
<i>aṭṭhādasā</i>	eighteen (inflected like <i>pañca</i>)

<i>catucattārīsā</i>	forty-four (feminine noun inflected like <i>kathā</i> in the singular)
<i>cattārīsā</i>	forty (feminine noun inflected like <i>kathā</i>)
<i>dasa</i>	ten (inflected like <i>pañca</i>)
<i>satta</i>	seven (inflected like <i>pañca</i>)
<i>soḷasa</i>	sixteen (inflected like <i>pañca</i>)

Indeclinables :—

<i>aññathā</i>	otherwise
<i>aññadatthu</i>	absolutely, universally
<i>anupādā</i>	without attachment, through non-attachment
<i>amutra</i>	there, yonder
<i>uttari</i>	beyond, further, more
<i>tayidaṃ</i>	with reference to this
<i>tiriyam</i>	horizontally
<i>bahiddhā</i>	outside, apart
<i>yathābhūtaṃ</i>	as it really is, in its true nature
<i>samaṃ</i>	equally, like
<i>sassatisamaṃ</i>	eternally

Gerunds :—

<i>ārabha</i> (<i>ā-rabh</i> (I))	with reference to, about (acc.)
begin, start)	
<i>viditvā</i> (<i>vid</i> (II))	having found, having known
<i>vivicca</i> (<i>vi-vic</i> (VII))	having become separated from (cf. Lesson 14 on inverted construction of this gerund with the ablative)

EXERCISE 22

Passage for reading :—

atthi bhikkhave aññ' eva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā¹ sacchikatvā pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.

¹ *abhiññā* = *abhiññāya*, usually taken as gerund (formally it could also be the instrumental of a feminine noun *abhiññā*, "insight"). [Cf. Wackernagel: *Allindische Grammatik* I, §241 (b).]

katame ca pana te bhikkhave dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

santi bhikkhave eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantam ārabba anekavihitāni adhi-vuttipadāni abhivadanti aṭṭhādasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba pubbantakappikā pubbantānudiṭṭhino pubbantam ārabba anekavihitāni adhi-vuttipadāni abhivadanti aṭṭhādasahi vatthūhi.

santi bhikkhave eke samaṇabrāhmaṇā sassatavādā, sassatam attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba sassatavādā sassatam attānaṃ ca lokaṃ ca paññāpenti catuhi vatthūhi.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anekavihitam pubbe nivāsam anussarati — seyyathidaṃ ekam pi jātim dve pi jātiyo . . . pañca pi jātiyo . . . jātisatam pi jātisahassam pi jātisatasahas-sam pi anekāni pi jātisatāni anekāni pi jātisahassāni anekāni pi jātisatasahassāni. amutr' āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupari-yanto. so tato cuto amutra upapādim. tatrā¹ p' āsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhaduk-khapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno ti iti sākāram sauddesaṃ anekavihitam pubbe nivāsam anussarati. so evam āha : sassato attā ca loko ca vaṇjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tv eva sassatisamaṃ. tam kissa hetu. ahaṃ hi ātappam anvāya . . . pubbe nivāsam anussarāmi. iminā p' āhaṃ etaṃ jānāmi : yathā sassato attā ca loko ca vaṇjho kūṭaṭṭho esikaṭṭhāyiṭṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tv eva sassatisaman ti.

idaṃ bhikkhave paṭhamam thānam yam āgamma yam ārabba ekacce samaṇabrāhmaṇā sassatavādā sassatam attānaṃ ca lokaṃ ca paññāpenti.

¹ a is often lengthened before pi.

dutiye ca bhonto samaṇabrāhmaṇā kim ārabba kim āgama
sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā ātappam
anvāya . . . pubbe nivāsaṃ anussarati — seyyathidaṃ ekam pi
saṃvaṭṭavivaṭṭaṃ dve pi saṃvaṭṭavivaṭṭāni . . . cattāri pi
saṃvaṭṭavivaṭṭāni pañca pi saṃvaṭṭavivaṭṭāni dasa pi saṃ-
vaṭṭavivaṭṭāni. amutrāsiṃ evaṃ nāmo . . . anussarāmi. iminā
p' āhaṃ etaṃ jānāmi : yathā sassato attā ca loko ca vañjho
kūṭaṭṭho esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti
cavanti upapajjanti, atthi tv eva sassatisaman ti.

idaṃ bhikkhave dutiyaṃ tṭhānaṃ yam āgama yam ārabba
eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ ca lokaṃ
ca paññāpentī.

tatiye ca . . . cattārīsaṃ pi saṃvaṭṭavivaṭṭāni . . . paññāpentī.

catutthe ca bhonto samaṇabrāhmaṇā kim āgama kim
ārabba sassatavādā sassataṃ attānaṃ ca lokaṃ ca paññāpentī.

idha bhikkhave ekacco samaṇo vā brāhmaṇo vā takkī hoti
vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayam-
paṭibhānaṃ evaṃ āha : sassato attā ca loko ca vañjho kūṭaṭṭho
esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti
upapajjanti, atthi tv eva sassatisaman ti.

idaṃ bhikkhave catutthaṃ tṭhānaṃ yam āgama yam
ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānaṃ
ca lokaṃ ca paññāpentī.

ime kho te bhikkhave samaṇabrāhmaṇā sassatavādā sassataṃ
attānaṃ ca lokaṃ ca paññāpentī catuhi vatthūhi. ye hi ke ci,
bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ
attānaṃ ca lokaṃ ca paññāpentī, sabbe te imeh' eva catuhi
vatthūhi etesaṃ vā aññatarena, n' atthi ito bahiddhā.

tayidaṃ bhikkhave tathāgato pajānāti : ime diṭṭhiṭṭhānā
evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavissanti evama-
bhisamparāyā ti. taṃ ca tathāgato pajānāti, tato ca uttaritaraṃ
pajānāti, taṃ ca pajānanaṃ na parāmasati, aparāmasato c' assa
paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayaṃ ca
atthagamaṃ ca assādaṃ ca ādināvaṃ ca nissaraṇaṃ ca yathā-
bhūtaṃ veditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te bhikkhave dhammā gambhīrā duddasā duranu-
bodhā santā paṇitā atakkāvacarā nipuṇā paṇḍitavedanīyā ye

tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgata-
tassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

santi bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā
ekaccaasassatikā, ekaccam sassatam ekaccam asassatam
attānañ ca lokañ ca paññāpenti catuhi vatthūhi. te ca bhonto
samaṇabrāhmaṇā kim āgamma kim ārabha ekaccasassatikā
ekaccaasassatikā ekaccam sassatam ekaccam asassatam attānañ
ca lokañ ca paññāpenti catuhi vatthūhi.

hoti kho so, bhikkhave, samayo yaṃ kadā ci karaha ci
dighassa addhuno accayena ayaṃ loko saṃvaṭṭati. saṃvaṭṭa-
māne loka yebhuyyena sattā ābhassarasamvaṭṭanikā honti. te
tattha honti manomayā pītibhakkhā sayampabhā antalik-
khacarā subhaṭṭhāyino, ciraṃ dīgham addhānam tiṭṭhanti.

hoti kho so, bhikkhave, samayo yaṃ kadā ci karaha ci
dighassa addhuno accayena ayaṃ loko vivaṭṭati. vivaṭṭamāne
loke suññaṃ brahmavimānaṃ pātubhavati. ath' aññataro
satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā
suññaṃ brahmavimānaṃ upapajjati. so tattha hoti manomayo
pītibhakkho sayampabho antalikkhacaro subhaṭṭhāyī, ciraṃ
dīgham addhānam tiṭṭhati.

tassa tattha ekakassa dīgharattam nibbusitattā anabhirati
paritassanā uppajjati: aho vata aññe pi sattā itthattam
āgaccheyyun ti. atha aññatare pi sattā āyukkhayā vā puññak-
khayā vā ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti
tassa sattassa saṃvayam. te pi tattha honti manomayā
pītibhakkhā sayampabhā antalikkhacarā subhaṭṭhāyino, ciraṃ
dīgham addhānam tiṭṭhanti.

tatra, bhikkhave, yo so satto paṭhamam upapanno tassa evam
hoti: aham asmi brahmā mahābrahmā abhibhū anabhibhūto
aññadatthudaso vasavattī issaro kattā¹ nimmātā¹ seṭṭho
sañjitā¹ vasī pitā¹ bhūtabhavyānaṃ. mayā ime sattā nimmitā.
taṃ kissa hetu. mamaṃ hi pubbe etad ahosi: aho vata aññe pi
sattā itthattam āgaccheyyun ti. iti mamañ ca manopaṇidhi,
ime ca sattā itthattam āgatā ti. ye pi te sattā pacchā upapannā
tesam pi evam hoti: ayaṃ kho bhavam brahmā mahābrahmā
abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā

¹ These four words are nominative singular masculines of stems in *ar*,
see next Lesson; *kattā* = "maker", *nimmātā* = "creator", *sañjitā* =
"ordainer", *pitā* = "father".

nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ. iminā mayam bhotā brahmunā nimmitā. taṃ kissa hetu. imaṃ mayam hi addasāma idha paṭhamam upapannam, mayam pana amhā pacchā upapannā ti.

tatra, bhikkhave, yo so satto paṭhamam upapanno so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca. ye pana te sattā pacchā upapannā te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca. tḥānam kho pan' etaṃ, bhikkhave, vijjati yam aññataro satto tamhā kāyā cavitvā itthattam āgacchati. itthattam āgato samāno agārasmā anagāriyam pabbajati. agārasmā anagāriyam pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte taṃ pubbe nivāsaṃ anussarati, tato param nānussarati. so evam āha : yo kho so bhavam brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ yena mayam bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tath' eva tḥassati.¹ ye pana mayam ahumha tena brahmunā nimmitā te mayam aniccā addhuvā appāyukā cavanadhammā itthattam āgatā ti.

idaṃ, bhikkhave, paṭhamam tḥānam yam āgama yam ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañ ca lokañ ca paññāpentī . . .

santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā, antānantam lokassa paññāpentī catuhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgama kim ārabha antānantikā antānantam lokaṃ paññāpentī catuhi vatthūhi.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte antasaññī lokasmim viharati. so evam āha : antavā ayaṃ loko parivaṭumo. taṃ kissa hetu. ahaṃ hi ātappam anvāya . . . pe . . . tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte antasaññī lokasmim viharāmi.

¹ Future of (t)ḥā (Lesson 24).

imināpāhaṃ etaṃ jānāmi : yathā antavā ayaṃ loko parivaṭumo ti.

idaṃ, bhikkhave, paṭhamam ṭhānaṃ yam āgamaṃ yam ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

dutiye ca bhonto samaṇabrāhmaṇā kim āgamaṃ kim ārabba antānantikā antānantam lokassa paññāpentī.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte anantasaññī lokasmiṃ viharati. so evam āha : ananto ayaṃ loko apariyanto. ye te samaṇabrāhmaṇā evam āhaṃsu : antavā ayaṃ loko parivaṭumo ti tesam musā. ananto ayaṃ loko apariyanto. taṃ kissa hetu. ahaṃ hi ātappam anvāya . . . pe . . . tathārūpaṃ cetosamādhim phusāmi yathā samāhite citte anantasaññī lokasmiṃ viharāmi. imināpāhaṃ etaṃ jānāmi : yathā ananto ayaṃ loko apariyanto ti.

idaṃ, bhikkhave, dutiyaṃ ṭhānaṃ yam āgamaṃ yam ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

tatiye ca bhonto samaṇabrāhmaṇā kim āgamaṃ kim ārabba antānantikā antānantam lokassa paññāpentī.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharati, tiriyaṃ anantasaññī. so evam āha : antavā ca ayaṃ loko ananto ca. ye te samaṇabrāhmaṇā evam āhaṃsu : antavā ayaṃ loko parivaṭumo ti tesam musā. ye pi te samaṇabrāhmaṇā evam āhaṃsu : ananto ayaṃ loko apariyanto ti tesam pi musā. antavā ca ayaṃ loko ananto ca. taṃ kissa hetu. ahaṃ hi ātappam anvāya . . . pe . . . tathā rūpaṃ cetosamādhim phusāmi yathā samāhite citte uddhamadho antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī. imināpāhaṃ etaṃ jānāmi : yathā antavā ca ayaṃ loko ananto cā ti.

idaṃ bhikkhave, tatiyaṃ ṭhānaṃ yam āgamaṃ yam ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī.

catutthe ca bhonto samaṇabrāhmaṇā kim āgama kim ārabba antānantikā antānantam lokassa paññāpentī.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhatam vīmaṃsānucaritam sayam-paṭibhānam evam āha : n' evāyaṃ loko antavā na panānanto. ye te samaṇabrāhmaṇā evam āhaṃsu : antavā ayaṃ loko parivaṭumo ti tesam musā. ye pi te samaṇabrāhmaṇā evam āhaṃsu : ananto ayaṃ loko apariyanto ti tesam pi musā. ye pi te samaṇabrāhmaṇā evam āhaṃsu : antavā ca ayaṃ loko ananto cā ti tesam pi musā. n' evāyaṃ loko antavā na panānanto ti.

idaṃ, bhikkhave, catuttham thānam yam āgama yam ārabba eke samaṇabrāhmaṇā antānantikā antānantam lokassa paññāpentī . . .

santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catuhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgama kim ārabba amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catuhi vatthūhi.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā idaṃ kusalan ti yathābhūtam na ppajānāti, idaṃ akusalan ti yathābhūtam na ppajānāti. tassa evaṃ hoti : ahaṃ kho idaṃ kusalan ti yathābhūtam na ppajānāmi, idaṃ akusalan ti yathābhūtam na ppajānāmi. ahañ c' eva kho pana idaṃ kusalan ti yathābhūtam appajānanto, idaṃ akusalan ti yathābhūtam appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā. yattha me assa chando vā rāgo vā doso vā paṭigho vā taṃ mam' assa musā. yaṃ mam' assa musā so mam' assa vighāto. yo mam' assa vighāto so mam' assa antarāyo ti. iti so musāvādabhayā musāvādaparijegucchā n' ev' idaṃ kusalan ti vyākaroti, na pana idaṃ akusalan ti vyākaroti, tattha tattha pañham puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ : evam pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idaṃ, bhikkhave, paṭhamam thānam yam āgama yam ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha

pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

dutiye ca . . . upādānabhaya . . .

tatiye ca . . . ahañ c' eva kho pana idaṃ kusalan ti yathābhūtaṃ appajānanto, idaṃ akusalan ti yathābhūtaṃ appajānanto, idaṃ kusalan ti vā vyākareyyaṃ idaṃ akusalan ti vā vyākareyyaṃ — santi hi kho pana samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā vāavedhirūpā vobhindantā maññe caranti paññāgatena diṭṭhigatāni — te maṃ tattha samanuyuñjeyyaṃ samanuggāheyyaṃ samanubhāseyyaṃ. ye maṃ tattha samanuyuñjeyyaṃ samanuggāheyyaṃ samanubhāseyyaṃ tesāhaṃ na sampāyeyyaṃ. yesāhaṃ na sampāyeyyaṃ so mam' assa vighāto. yo mam' assa vighāto so mam' assa antarāyo ti. iti so anuyogabhaya anuyogaparijegucchā n' ev' idaṃ kusalan ti vyākaroti, na pan' idaṃ akusalan ti vyākaroti, tattha tattha pañham puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ : evaṃ pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idaṃ, bhikkhave, tatiyaṃ thānaṃ yaṃ āgama yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

catutthe ca bhonto samaṇabrāhmaṇā kim āgama kim ārabha amarāvikkhepikā tattha tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti momūho. so mandattā momūhattā tattha tattha pañham puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ : atthi paro loko ti iti ce maṃ pucchasi, atthi paro loko ti iti ce me assa, atthi paro loko ti iti te naṃ vyākareyyaṃ. evaṃ pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no. n' atthi paro loko ti . . . pe . . . atthi ca n' atthi ca paro loko. n' ev' atthi na n' atthi paro loko — atthi sattā opapātikā. n' atthi sattā opapātikā. atthi ca n' atthi ca sattā opapātikā. n' ev' atthi na n' atthi sattā opapātikā — atthi sukatadukkatānaṃ kammānaṃ phalaṃ vipāko. n' atthi sukatadukkatānaṃ kammānaṃ phalaṃ vipāko. atthi ca n' atthi ca sukatadukkatānaṃ kammānaṃ phalaṃ vipāko. n' ev' atthi na n' atthi sukatadukkatānaṃ kammānaṃ phalaṃ

vipāko — hoti tathāgato param maraṇā. na hoti tathāgato param maraṇā. hoti ca na hoti ca tathāgato param maraṇā. n' eva hoti na na hoti tathāgato param maraṇā ti iti ce maṃ pucchasi, n' eva hoti na na hoti tathāgato param maraṇā ti iti ce me assa, n' eva hoti na na hoti tathāgato param maraṇā ti iti te naṃ vyākareyyaṃ. evaṃ pi me no. tathā ti pi me no. aññathā ti pi me no. no ti pi me no. no no ti pi me no ti.

idaṃ, bhikkhave, catutthaṃ t̥hānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. . . .

santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasamuppannikā, adhiccasamuppannaṃ attānaṃ ca lokaṃ ca paññāpenti dvīhi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgama kim ārabba adhiccasamuppannikā adhiccasamuppannaṃ attānaṃ ca lokaṃ ca paññāpenti.

santi, bhikkhave, asaññasattā nāma devā, saññuppādā ca pana te devā tamhā kāyā cavanti. t̥hānaṃ kho paṇ' etaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati, itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati. agārasmā anagāriyaṃ pabbajito samāno ātappam anvāya padhānam anvāya anuyogam anvāya appamādam anvāya sammāmanasikāram anvāya tathārūpaṃ cetosamādhim phusati yathā samāhite citte saññuppādam anussarati, tato paraṃ nānussarati. so evaṃ āha : adhiccasamuppanno attā ca loka ca. taṃ kissa hetu. ahaṃ hi pubbe nāhosim, so 'mhi etarahi ahutvā sattattāya pariṇato ti.

idaṃ, bhikkhave, paṭhamam t̥hānaṃ yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānaṃ ca lokaṃ ca paññāpenti.

dutiye ca bhonto samaṇabrāhmaṇā kim āgama kim ārabba adhiccasamuppannikā adhiccasamuppannaṃ attānaṃ ca lokaṃ ca paññāpenti.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. so takkapariyāhataṃ vīmaṃsānucaritaṃ sayam-paṭibhānaṃ evaṃ āha : adhiccasamuppanno attā ca loka cā ti . . .

ime kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni

adhivuttipadāni abhivadanti aṭṭhādasahi vatthūhi. ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā pubbantānudiṭṭhino pubbantam ārabba anekavihitāni adhvuttipadāni abhivadanti, sabbe te imeh' eva aṭṭhādasahi vatthūhi etesaṃ vā aññatarena, n' atthi ito bahiddhā.

tayidaṃ, . . . yathābhūtaṃ veditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te, bhikkhave, dhammā gambhīrā . . . vaṇṇaṃ sammā vadamānā vadeyyuṃ.

santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti catucattārisāya vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhvuttipadāni abhivadanti catucattārisāya vatthūhi.

santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghatanikā saññivādā, uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba uddhamāghatanikā saññivādā uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi.

rūpī attā hoti arogo paraṃ maraṇā saññi ti naṃ paññāpenti. arūpī attā hoti arogo paraṃ maraṇā saññi ti naṃ paññāpenti. rūpī ca arūpī ca attā hoti . . . pe . . . n' eva rūpī nārūpī . . . antavā attā hoti . . . anantavā . . . antavā ca anantavā ca . . . n' ev' antavā nānantavā . . . ekattasaññi attā hoti . . . nānatasaññi . . . parittasaññi . . . appamāṇasaññi . . . ekantasukhī attā hoti . . . ekantadukkhī . . . sukhadukkhī . . . adukkhamasukhī attā hoti arogo paraṃ maraṇā saññi ti naṃ paññāpenti.

ime kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghatanikā saññivādā uddham āghatanā saññim attānaṃ paññāpenti soḷasahi vatthūhi . . .

santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghatanikā asaññivādā, uddham āghatanā asaññim attānaṃ paññāpenti aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba uddhamāghatanikā asaññivādā uddham āghatanā asaññim attānaṃ paññāpenti aṭṭhahi vatthūhi.

rūpī attā hoti arogo paraṃ maraṇā asaññi ti naṃ paññāpenti. arūpī . . . pe . . . rūpī ca arūpī ca . . . n' eva rūpī nārūpī . . . antavā ca . . . anantavā . . . antavā ca anantavā ca . . . n' ev'

antavā nānantavā attā hoti arogo param maraṇā asaṇṇī ti naṃ paṇṇāpentī.

ime kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghatanikā asaṇṇivādā uddham āghatanā asaṇṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi . . .

santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghatanikā nevasaṇṇināsaṇṇivādā, uddham āghatanā n' eva saṇṇiṃ nāsaṇṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba uddhamāghatanikā nevasaṇṇināsaṇṇivādā uddham āghatanā n' eva saṇṇiṃ nāsaṇṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi.

rūpī attā hoti arogo param maraṇā n' eva saṇṇī nāsaṇṇī ti naṃ paṇṇāpentī. arūpī . . . rūpī ca arūpī ca . . . n' eva rūpī nārūpī . . . antavā . . . anantavā . . . antavā ca anantavā ca . . . n' ev' antavā nānantavā attā hoti arogo param maraṇā n' eva saṇṇī nāsaṇṇī ti naṃ paṇṇāpentī.

ime kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghatanikā nevasaṇṇināsaṇṇivādā uddham āghatanā n' eva saṇṇiṃ nāsaṇṇiṃ attānaṃ paṇṇāpentī aṭṭhahi vatthūhi . . .

santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā, sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paṇṇāpentī sattahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamma kim ārabba ucchedavādā sattassa ucchedaṃ vināsaṃ vibhavaṃ paṇṇāpentī sattahi vatthūhi.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī: yato kho bho ayaṃ attā rūpī cātum-mahābhūṭiko mātāpettikasambhavo,¹ kāyassa bheda ucchijjati vinassati, na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hoti ti. itth'² eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paṇṇāpentī.

taṃ aṇṇo evaṃ āha: atthi kho bho eso attā yaṃ tvam vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho aṇṇo attā dibbo rūpī kāmāvacaro kabaliṅkārahārabhakkho. taṃ tvam na jānāsi na passasi. tam ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bheda ucchijjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hoti

¹ *mātar-* = "mother", see next Lesson.

² Elision of *-am* before a vowel.

ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo. taṃ tvaṃ na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedaṃ ucchiṃjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsaññācāyatanūpago. taṃ tvaṃ na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedaṃ ucchiṃjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākāsaññācāyatanāṃ samatikkamma anantaṃ viññānaṃ ti viññānaññācāyatanūpago. taṃ tvaṃ na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedaṃ ucchiṃjati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hoti ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso viññānaññācāyatanāṃ ¹ samatikkamma n' atthi kiñ cī ti ākiñcaññāyatanūpago. taṃ tvaṃ na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedaṃ ucchiṃjati vinassati na hoti param maraṇā, ettāvatā kho bho

¹ This word is usually written with haplology of -ān- as here. The meaning is unchanged.

ayaṃ attā sammā samucchinno hotī ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā sammā samucchinno hoti. atthi kho bho añño attā sabbaso ākiñcaññāyatanāṃ samatikkamma santaṃ etaṃ paṇītaṃ etaṃ ti nevasaññānāsaññāyatanūpago. taṃ tvaṃ na jānāsi na passasi. taṃ ahaṃ jānāmi passāmi. so kho bho attā yato kāyassa bhedaṃ ucchijati vinassati na hoti param maraṇā, ettāvatā kho bho ayaṃ attā sammā samucchinno hotī ti. itth' eke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī.

ime kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññāpentī sattahi vatthūhi . . .

santi, bhikkhave, eke samaṇabrāhmaṇā diṭṭhadhammanibbānavādā, sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi. te ca bhonto samaṇabrāhmaṇā kim āgamaṃ kim ārabha diṭṭhadhammanibbānavādā sato sattassa diṭṭhadhammanibbānaṃ paññāpentī pañcahi vatthūhi.

idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhī : yato kho bho ayaṃ attā pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. taṃ kissa hetu. kāmā hi bho aniccā dukkhā vipariṇāmadhammā, tesāṃ vipariṇāmaññathābhāvā uppajjanti sokaparidevadukkhadomanassupāyāsā. yato kho bho ayaṃ attā vivicc' eva kāmehi vivicca akusaladhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpentī.

taṃ añño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. taṃ kissa hetu. yad eva tattha vitakkaṃ vicāritaṃ etena etaṃ olārikaṃ

akkhāyati. yato kho bho ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

taṃ aṇño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. taṃ kissa hetu. yad eva tattha pītigataṃ cetaso ubbilāvitattaṃ etena etaṃ olārikaṃ akkhāyati. yato kho bho ayaṃ attā pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

taṃ aṇño evaṃ āha : atthi kho bho eso attā yaṃ tvaṃ vadesi. n' eso n' atthi ti vadāmi. no ca kho bho ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānappatto hoti. taṃ kissa hetu. yad eva tattha sukhaṃ iti cetaso ābhogo etena etaṃ olārikaṃ akkhāyati. yato kho bho ayaṃ attā sukhasa ca pahānā dukkhasa ca pahānā pubb' eva somanassadomanassānaṃ atthagamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthajjhānaṃ upasampajja viharati, ettāvatā kho bho ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hoti ti. itth' eke sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti.

ime kho te, bhikkhave, samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānaṃ paññāpenti pañcahi vatthūhi . . .

tayidaṃ, bhikkhave, tathāgato pajānāti : ime diṭṭhiṭṭhānā evaṃgahitā evaṃparāmaṭṭhā evaṃgatikā bhavissanti evama-bhisamparāyā ti. tañ ca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti ; tañ ca pajānanaṃ na parāmasati, aparāmasato c' assa paccattaṃ yeva nibbuti veditā, vedanānaṃ samudayañ ca atthagamañ ca assādañ ca ādīnavañ ca nissaraṇaṃ ca yathā-bhūtaṃ veditvā anupādā vimutto, bhikkhave, tathāgato.

ime kho te, bhikkhave, dhammā gambhīrā duddasā duranu-bodhā santā paṇitā atakkāvacarā nipuṇā paṇḍitavedaniyā ye

tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.

Compose a few connected sentences in Pali describing a visit by a monk or priest to the Buddha. The narrative can open by describing the occasion of the meeting, as in a *Dīgha* dialogue, and continue with the exchange of greetings. The visitor may then ask a question and so open a dialogue, or the Buddha may ask a leading question himself in order to introduce a brief discourse on a point of doctrine.

Similar compositions or "essays" on various topics are recommended for practice as a sufficient vocabulary is acquired. The aim should be to follow the idiom and style of the *Dīgha* closely by appropriate selection of subject matter. Attempts to cover a wider range are (even apart from the question of acquiring the vocabulary) best left until the basic idiom and structure can be reproduced with some fluency within a restricted subject matter.

LESSON 23

Declension of Nouns in -ar, Agent Noun

Two kinds of noun have a stem in *ar*. From a root, by adding the suffix *tar* (usually to a strong form of the root) a noun is formed which signifies the agent who carries out the action implied by the root (or by the root with prefixes). Sometimes the vowel *i* is inserted between the root and the suffix. Thus from *bhās*, "to speak," we have *bhāsitar*, "a speaker," from *saṃ-dhā*, "to make peace," we have *sandhātar*, "peacemaker," and from *sās*, "to teach," we have *satthar*, "teacher" (here *s + t* becomes *tth*). Such nouns may also be formed from causative stems with causative meaning; *sāvetar*, from (s)*su*, "causer of hearing", "reciter"; *viññāpetar*, from *vi-(ñ)ñā*, "causer of discernment." These nouns are called "agent nouns": sometimes they can be used like participles, taking a patient ("object"). A group of nouns signifying family relationships, such as *pitar*, "father," and *mātar*, "mother,"

has the same stem. The "agent nouns" are inflected as follows :—

	Singular	Plural
Nom.	<i>satthā</i>	<i>satthāro</i>
Acc.	<i>satthāraṃ</i>	
Inst.	<i>satthārā</i>	(<i>satthūhi</i>)
Dat.	<i>satthu</i>	(<i>satthūnaṃ</i>)
Abl.	<i>satthārā</i>	(<i>satthūhi</i>)
Gen.	<i>satthu</i> (or <i>satthuno</i>)	(<i>satthūnaṃ</i>)
Loc.	<i>satthari</i>	(<i>satthūsu</i>)
Voc.	<i>satthe</i>	(<i>satthāro</i>)

(Only the nominatives singular and plural are at all frequently used—see the syntax below—together with the singular of *satthar*, which is used as an epithet of the Buddha and hence is not restricted syntactically as agent nouns ordinarily are.)

The inflection of relationship nouns differs from that of agent nouns chiefly in that the final *ar* of the stem, where it appears, has only the *guṇa* grade (*ar*) in all cases, whereas the agent nouns have *vuddhi* (*ār*) except in the locative singular (like *i* (*y*) and *u* (*v*), *r* may be considered as having three grades of strengthening by prefixed *a* : zero—*guṇa*—*vuddhi* ; so may *n* and other consonants if desired in grammatical description). The genitive plural usually has the ending *unnaṃ*, sometimes *ūnaṃ* (the agent nouns are supposed to have *ūnaṃ* here, following the *u* declension, or else *ārānaṃ*, but the case occurs so rarely—never in the *Dīgha Nikāya*—that the usage hesitates).

Inflection of the relationship noun *pitar* masculine, "father" :—

	Singular	Plural
Nom.	<i>pitā</i>	<i>pitāro</i>
Acc.	<i>pitaraṃ</i>	
Ins.	<i>pitārā</i>	<i>pitāhi</i>
Dat.	<i>pitū</i>	<i>pitunnaṃ</i>
Abl.	<i>pitārā</i>	<i>pitāhi</i>
Gen.	<i>pitū</i>	<i>pitunnaṃ</i> (sometimes <i>-ūnaṃ</i>)
Loc.	<i>pitari</i>	<i>pitūsu</i>
Voc.	(not used : a son addressing his father uses either a formal title, such as <i>deva</i> , or the affectionate <i>tāta</i> used also, and more frequently, by a father addressing his son)	

The agent noun may be used in the nominative case as attribute of the nominative agent, agreeing with it in number, and its patient ("object") may be in either the accusative or the genitive case ("objective genitive"). It may express the main action of a sentence, with the verb "to be" either understood or expressed (*hoti*), it may express the action of a subordinate clause, or it may express merely an attribute of the agent.

Examples :—

tathāgato . . . vācam bhāsītā ahosi = "the thus-gone . . . was the speaker of the speech (acc.) "

aham assa mante vācetā = "I am his teacher ('causer to speak') (of) sacred texts¹ (acc.) "

aham . . . mantānam dātā, tvaṃ mantānam paṭiggahetā,
"I am . . . the giver (impartor) of sacred texts, you are the receiver (recipient) of sacred texts (gen.) "

iti bhinnānam va sandhātā = "thus (he is) a peacemaker to (gen.) those who are divided "

tattha n' atthi hantā vā ghātetā vā sotā vā sāvetā vā = "there there is no killer nor causer of killing nor hearer nor reciter "

bhavissanti vattāro = "there will be speakers "

ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya = "hearing (something) from here he doesn't report it there in order to divide these (people), or, hearing from there he doesn't report it to (gen.) these in order to divide those (people) " (*amūsaṃ* is genitive plural of the pronoun (deictic) *amu-* "he", "that", "yon" (more remote), which stands to *idam* as *amutra* stands to *idha* or *ettha* ; see next Lesson)

ahan tena samayena purohito brāhmaṇo ahoṣiṃ tassa yañ-ñassa yājetā = "at that time I was the high priest who performed that sacrifice (gen.) "

tatr' assa dovāriko paṇḍito viyatto² medhāvī aññātānam

¹ Especially of the Vedic tradition of hymns, prayers, descriptions of divine beings, etc.

² *vīyatta* is an alternative spelling of *vyatta* : in certain words the orthography hesitates between taking *vya-*, *tva-*, etc., as one syllable or as two (the pronunciation is always *vīya-*, but *t(v)va-* is variable).

nivāretā ñātānaṃ pavesetā = "there there might be an astute, intelligent, wise porter (who) kept away strangers (and) showed in friends ('known')"

siyā kho pana bhoṭo rañño mahāyaññaṃ yajamānassa ko cid eva vattā = "but someone may say of his majesty the king sacrificing a great sacrifice . . ."

abhiñānaṃ' ahaṃ bhante imaṃ pañhaṃ aññe samaṇa-brāhmaṇe pucchitā = "I am aware of having asked this question of other priests and philosophers"

Bahubbīhi Compounds (4)

A *bahubbīhi* containing two numerals (or numeral expressions) is usually disjunctive. We have met an example in Exercise 19, where the expressions (themselves compounds) *dvīhaṃ*, "two days," and *tīhaṃ*, "three days," are compounded in *dvīhatīhapāyāta* (*sattha*), meaning " (when it was) two or three days (since it) had set out (caravan) ", i.e. *dvīhaṃ vā tīhaṃ vā* . . . Some grammarians very artificially would regard even *dvīhatīhaṃ* by itself as a *bahubbīhi*, in which the word to which the compound is subordinate (being other than a member of the compound itself, hence implying a *bahubbīhi*) is *vā*, "or."

[When two cardinal directions (*disā*) are combined in a *bahubbīhi* the meaning is the intermediate direction (*vidisā* or *anudisā*): *pubbadakkhiṇā* (*vidisā*) = "the south-east direction"; *pacchimuttarā* . . . = "north-west . . ." These expressions do not seem to have been used in the Pali Canon, but they are found in later Pali literature.]

A word may be repeated to form a *bahubbīhi*, the stem final of the first member being lengthened and the suffix *-in* being added (cf. Lesson 21 for repetition, and Lesson 22 for *-in* added to *bahubbīhis*). The meaning may be distributive, or intensifying or emphasizing that of the single word, the whole being used as an adjective or, usually, as an adverb.¹ We have already met *saṃghāsaṃghin* (Exercise 19), used adverbially in a compound with the past participle *gaṇībhūta* (*gaṇī-bhū* = "to cluster"),

¹ Like adjectives, compounds otherwise used as *bahubbīhis* may be used in the accusative singular neuter as adverbs or in the neuter as nouns (hence as *tappurisas* or *hammadhārayas*).

meaning "in groups" (*saṃgho* = "group", "community")—here distributive and probably intensive as well (= many groups jostling one another):—

saṃghāsaṃghāgaṇībhūta (*brāhmaṇagahapatika*)—which might be freely rendered: "crowds of householders and priests jostling one another."

The "lengthened" -ā- in the seam of these compounds should perhaps be regarded as the prefix *ā*, "to," since other prefixes are sometimes found in a similar position. Thus *dhammānudhammapaṭipanna* (*bhikkhu*) = "(a monk) following the entire doctrine" or (if we take *anudhammo* as a separate word meaning "minor doctrine") simply "... following the (main) doctrine and subsidiary doctrines". As *dvanda* we find *vādānuvādo*, disjunctive according to the Commentary "*vādo vā anuvādo vā*" = "argument or subsidiary argument".

Junction

The usages in junction (*sandhi*) may be summarized here for reference. They have mostly been noted above as examples of them occurred.

The alphabets used in writing Pali being phonetic tended to show the pronunciation of complete utterances (of which the minimum is the sentence) rather than of such smaller linguistic units as "words" and "morphemes". Hence a "word" may show different forms (especially in its final syllable, sometimes in its initial) according to the sounds which precede and follow it and to which it may be assimilated, especially when the junction is close (i.e. when the utterance is rapid through the close syntactic grouping of two or more words). Assimilation is the rule between closely joined words, especially a word and a following "enclitic" (postpositive) such as *ca* or *ti*. Elsewhere it may be quite absent, leaving a "hiatus" for example between two vowels. In most manuscripts and printed books enclitics, and sometimes other closely joined words, are written without word spacing. This has not been done here, except in cases of coalescence of vowels (even there apostrophes have sometimes been used to show elision), for the sake of clarity. Thus for *ko ci, tañ ca, atthi ti, tena hi, ten' upasaṃkami, idam avoca, evam*

me, atha kho and the like it is more usual to write *koci, tañca, atthīti, tenahi, tenupasaṃkami, idamavoca, evamme, athakho*.

As a general rule in junction it is the sound which follows which determines the nature of the sound which precedes, not the reverse.

In the junction of vowels most frequently the preceding vowel is elided :—

ha + eva > heva
na + atthi > natthi
eva + idam > evidam
dukkhassa + antam > dukkhassantam
saññā + uppādo > saññuppādo
dāni + ime > dānime
aṭṭhikāni + eva > aṭṭhikāneva
yāni + asmākam > yānasmākam
tiṭṭhatu + eva > tiṭṭhateva
me + etam > metam
vi + o > vo
pi + āsim > pāsim.

When the preceding vowel is elided the following vowel may be lengthened, provided it is not followed by a conjunct consonant or *m* :—

idha + upapanno > idhūpapanno
handā + aham > handāham (this can of course equally be regarded as *a + a > ā*)
vitti + upakaraṇo > vittūpakaraṇo
upahato + ayam > upahatāyam
sace + ayam > sacāyam.

In rare cases *ā* is written even before a conjunct, as a result of junction :—

na + assa > nāssa
sa + attham > sāttham (also written *sattham*)
su + akkhāto > svākkhāto (on *sv* see below)

When a preceding *ḍ* is elided a following *ṭ* may rarely produce the strong vowel *e* and a following *ū, o* (i.e. *ḍ + ṭ > e* and *ḍ + ṭ > o : guṇa*) :—

kaṭṭha + udakam > kaṭṭhodakam.

Sometimes *t* or *ñ* followed by a dissimilar vowel is changed to *y* or *v* :—

vi + *ā* > *vyā*

anu + *āya* (*i*, gerund) > *anvāya*.

This *y* or *v* may then be assimilated to the preceding consonant :—

anu + *ā* > *anvā* > *annā*.

Both *tu* + *eva* and *ti* + *eva* produce *tveva* (this exceptional change of *i* > *v* happens only before *eva* ; *t'eva* also is written for *ti* + *eva*).

Sometimes a consonant is inserted between the two vowels. Consonants which regularly appear after certain words are shown bracketed in the vocabularies in this book. *y* is quite often inserted after *i* :—

pari + *ā* > *pariyā*

na + *idaṃ* > *nayidaṃ*

yathā + *idaṃ* > *yathayidaṃ* (or *yathāyidaṃ*)

sammā + *aññā* > *sammādaññā*

añña + *atthu* > *aññadatthu*

tasmā + *iha* > *tasmātiha*

yathā + *iva* > *yathariva*.

(These junction consonants will be reviewed in Lesson 25.)

After final *o* or *e* and sometimes other dissimilar vowels initial *a* is very often elided :—

ko + *asi* > *kosi*

kilanto + *asmi* > *kilantosmi*

niggahīto + *asi* > *niggahītosi*

te + *aḥaṃ* > *tehaṃ*

pi + *assa* > *pissa*.

In rare cases a vowel preceding elided *a* is lengthened :—

vi + *ati* > *vīti*.

Occasionally final *i*, *e* and *u*, *o* (especially after a *k*, *kh*, *t*, or *s*) followed by *a* are changed to *y* and *v*, and the *a* is lengthened :—

te + *aḥaṃ* > *tyāhaṃ* (or *tehaṃ*)

me + ayam > myāyam
yesu + aham > yesvāham (or yesāham)
yāvatako + assa > yāvatakavassa
yato + adhikaraṇam > yatvādhikaraṇam
so + aham > svāham (besides this form of junction *soham*
 also is found, or without junction *so aham*).

The same change when other vowels follow :—

su + ākāre > svākāre
kho + ettha > khvettha
so + eva > sveva.

Very rarely we find hiatus between two vowels, even in close junction :—

anu + esi > anuesi
sa + upapīḷā > saupapīḷo (*bahubbīhi* compound).

A vowel followed by a consonant usually remains unchanged, but before *ti* any short vowel is lengthened and before *pi* short vowels are sometimes lengthened :—

deva + ti > devāti
atthi + ti > atthīti
tatra + pi > tatrāpi.

Before a conjunct consonant a long vowel may be shortened ¹ (this is usual in close combination) :—

ā + (k)khā > akkhā-.

A consonant preceded by a vowel may be doubled in all cases where this possibility has been indicated in this book by means of a bracketed initial consonant :—

na + (k)khamati > nakkhamati
na + (p)pajānāti > naḥpajānāti.

¹ There is a strong tendency in Pali for the length/quantity of the syllable (which for this purpose may be regarded as beginning with the vowel and including all following consonants) to be restricted to two units (*matīā*), where the unit is one short vowel. A consonant may be reckoned as half a unit and *niggahita* as one unit, hence short vowel plus two consonants = two units and short vowel + *m* = two units.

A consonant is usually doubled after the prefixes *u(d)* and *du(r)*, similarly the *r* of *ni(r)* is assimilated :—

u(d) + pajjati > uppajjati
ni(r) + pītika > nippītika
ni(r) + yā > niyyā-
du(r) + caritaṃ > duccaritaṃ.

But *r + k > kkh*, *r + t > tth* and *d + h > ddh* :—

ni(r) + (k)kam > nikkham-
ni(r) + tar > nitthar-
u(d) + har > uddhar- (but *u(d) + han > ūhan-* and *ni(r) + har > nīhar-*).

The finals *-ti* and *-ti*, *-dhi*, may be changed to *cc*, *jjh*, and *-bhi* may be changed to *bbh*, when followed by vowels :—

iti + alaṃ > iccalaṃ (also written *iccālaṃ*)
(p)paṭi + assosi > paccassosi
adhi + ā > ajjhā
abhi + u(d) + kir > abbhukkir-

Final *niggahīta* may be written as assimilated to the same place of articulation as a following consonant, becoming *ñ*, *ṇ*, *ṇ*, *n*, or *m* :—

saṃ + (k)kam > saṅkam- (*saṃkam-* is probably more usual)
dhammaṃ + ca > dhammaṇca
alaṃ + dāni > alandāni
saṃ + ni > sanni
alaṃ + me > alamme.

m is always assimilated to *ti* :—

kusalaṃ + ti > kusalanti.

Final *niggahīta* followed by a vowel may become *m* :—

bhavaṃ + atthu > bhavamatthu
idaṃ + āsanaṃ > idamāsaṇaṃ.

Very rarely a final *niggahīta* may be elided :—

idaṃ + ahaṃ > idāhaṃ.

When *niggahīta* is followed by *eva*, *y* may be inserted :—

santaṃ + eva > santaṃ yeva

ekaṃ + eva > ekaṃ yeva.

Final *niggahīta* followed by *y* may combine with it to form *ṃñ* :—

tesaṃ + eva > tesaṃ + yeva > tesaṃñeva.

A double *v* is never written in Pali. Where it might occur *bb* is substituted :—

ni(r)-veṭṭh > nibbēṭṭh-

(p)pa-(v)vaj > pabbaj-.

A consonant followed by a vowel may be voiced :—

sat + attho > sadattho.

All these rules concern the junction of two words (including prefixes). In the derivation of stems and words from roots and stems by the addition of suffixes further changes are seen (e.g. consonant + consonant as *k + s > kh*: p. 37 above, "cerebralization" of *n*: footnote p. 106), but these are best learnt in connection with the actual derivations. This "internal (to the word) junction" does not always coincide with the "external junction" between words.

Two rules may be noted here : (1) Usually only one cerebral or cerebral cluster is tolerated in a word, except that there may always be a *r* also (cf. next rule), thus in reduplicating *(t)thā* we have *tiṭṭhati*, and the prefix *(p)paṭi* sometimes becomes *(p)pati* (especially before *(t)thā*) ; (2) *n* is usually cerebralized when a *r* occurs before it in the same word, provided no consonant intervenes which would cause the tongue to move. (These phenomena are of the type called "prosodies" by some phoneticians. Some other apparent irregularities difficult to explain by the simple junction of segments—phonemes or syllables—may also be explicable by "prosody" of words.)

Vocabulary

Verbs :—

<i>adhi-o-gāh</i> (I)	<i>ajjhogāhati</i>	put out to (sea), cross over (ocean)
<i>adhi-gam</i> (I)	<i>adhigacchati</i>	get

<i>anu-ge</i> (I)	<i>anugāyati</i>	sing after
<i>anu-bhās</i> (I)	<i>anubhāsati</i>	say after
<i>anu-vac</i> (I)	caus. : <i>anuvāceti</i> =	recite after
<i>upa-rudh</i> (III)	<i>uparujjhati</i>	stop, cease, end
<i>gādh</i> (I)	<i>gādhati</i>	be firm, stand fast, hold tight (p.p. <i>gāḷha</i>)
<i>tacch</i> (I)	<i>tacchati</i>	chop, carve
<i>(d)dis</i>	caus. : <i>dasseti</i> =	show
<i>ni(r)-vatt</i> (VII)	<i>nibbatteti</i>	produce
<i>ni(r)-vā</i> (III)		go out ; aorist : <i>nib- bāyi</i>
<i>ni-sidh</i> (I)	caus. : <i>nisedheti</i> =	prevent, prohibit
<i>(nisedhati)</i>		
<i>pabb</i> (I)	<i>pabbati</i>	thrive, flourish
<i>(p)pa-yuj</i> (VII)	<i>payojeti</i>	undertake
<i>pari-is(a)</i> (I)	<i>pariyesati</i>	seek, look for, search
<i>pari-car</i> (I)	<i>paricarati</i>	tend
<i>(p)pa-vaddh</i> (I)	<i>pavaddhati</i>	increase
<i>(p)pa-sar</i> (I)	<i>(pasarati</i> = stretch out, intransitive)	
	caus. = stretch out, transitive	
<i>(p)pa-sās</i> (I)	<i>pasāsati</i>	govern
<i>saṃ-vid</i> (III)	<i>saṃvijjati</i>	be, occur, be found
<i>saṃ-vis</i> (I*)	<i>saṃvisati</i>	go home ; caus. = take home
<i>saṃ-jan</i> (III)	<i>saṃjāyati</i>	be produced
<i>saṃ-iñj</i> (I)	<i>sammiñjati</i> (usual spelling, also written <i>samiñjati</i>)	draw in, bend
<i>si</i> (I)	<i>seti</i>	lie down

Nouns :—

<i>aggi</i> (masc.)	fire
<i>aññāto</i>	stranger (" unknown ")
<i>anīkaṭṭho</i>	soldier
<i>anudisā</i>	intermediate direction
<i>araṇi</i> (fem.)	kindling stick
<i>assamo</i>	hermitage
<i>āloko</i>	light

<i>obhāso</i>	radiance
<i>kammanto</i>	work, undertaking, business
<i>karīsaṃ</i>	excrement
<i>kāraṇaṃ</i>	cause
<i>khiddā</i>	play
<i>gaṇako</i>	mathematician, treasurer
<i>gatako</i>	goer
<i>ghaccā</i>	destruction
<i>ñāto</i>	friend ("known")
<i>theyyaṃ</i>	theft
<i>dakkhiṇā</i>	gift, donation
<i>daliddiyaṃ</i>	poverty
<i>nimitto</i>	sign, omen, portent
<i>nisedho</i>	prohibition, prevention
<i>paṇavo</i>	drum
<i>pariyetthi</i> (fem.)	seeking, looking for, search
<i>pavuttaṃ</i>	recitation
<i>pātubhāvo</i>	appearance, manifestation
<i>pārisajjo</i>	councillor, member of an assembly
<i>bāhā</i>	arm
<i>matam</i>	opinion
<i>muttam</i>	urine
<i>rathiyā</i>	street
<i>vāṇijo</i>	merchant
<i>vāsī</i>	hatchet
<i>vepullaṃ</i>	prevalence
<i>vyādhi</i> (masc.)	disease
<i>sakuṇo</i>	bird
<i>saggo</i>	heaven
<i>samihitaṃ</i>	collection
<i>samuddo</i>	ocean
<i>(s)saro</i>	sound, voice
<i>sahitaṃ</i>	kindling block
<i>sāsaṇaṃ</i>	instruction, doctrine
<i>siṅghātako</i>	crossroads, square

Agent Nouns (masc.) :—

<i>akkhātar</i>	reporter
<i>aññātar</i>	learner, grasper

<i>kattar</i>	maker
<i>ghāṭetar</i>	instigator to kill
<i>dātar</i>	giver
<i>nimmātar</i>	creator
<i>nivāretar</i>	keeper away
<i>paṭiggahetar</i>	receiver
<i>pavattar</i>	proclaimer
<i>pavesetar</i>	shower in, usher
<i>pucchitar</i>	asker
<i>bhāsitar</i>	speaker
<i>yājetar</i>	sacrificer
<i>vattar</i>	speaker
<i>vācetar</i>	causer to speak
<i>sañjitar</i>	ordainer
<i>satthar</i>	teacher
<i>sandhātar</i>	peacemaker
<i>sāvetar</i>	causer to hear, reciter
<i>sotar</i>	hearer
<i>hantar</i>	killer

Relationship Nouns :—

<i>pitar</i> (masc.)	father
<i>bhātar</i> (masc.)	brother
<i>mātar</i> (fem.)	mother

Adjectives :—

<i>anidassana</i>	indefinable, invisib
<i>aparaddha</i>	failed, offended
<i>asubha</i>	foul
<i>asesa</i>	without remainder, complete, absolute
<i>ājivin</i>	living by
<i>ābādhika</i>	ill
<i>uddhaggika</i>	uplifting
<i>khara</i>	rough, harsh
<i>tinha</i>	sharp
<i>tiradassi</i>	shore-sighting, land-sighting
<i>tevijja</i>	having the triple knowledge (= the verses, music, and prayers of the Three Vedas)
<i>thūla</i>	gross, large

<i>dakkhin</i>	seeing (fem. <i>dakkhiṇī</i>)
<i>daḷha</i>	strong, firm
<i>dahara</i>	young, baby
<i>dukkhita</i>	afflicted
<i>paṭirūpa</i>	proper
<i>pubbaka</i>	former, old
<i>balavant</i>	strong
<i>bāḷha</i>	strong, excessive, violent
<i>brahmakāyika</i>	having a God-like body, of the substance of God (the gods who are the companions, retinue, or courtiers of God)
<i>manāpa</i>	pleasing
<i>muṇḍa</i>	shaven
<i>-vassuddesika</i>	about the age of (numeral-)
<i>vyādhita</i>	diseased, ill
<i>saṃvattanika</i>	leading to
<i>-saṃkhāta</i>	known as, called (p.p. of <i>saṃ-(k)khā</i> (I))
<i>sāmuḍḍika</i>	oceanic, ocean going
<i>subha</i>	lustrous, fair
<i>sovaggika</i>	heavenly, leading to heaven

Numeral :—

<i>asīti</i> (fem.)	eighty (inflected like <i>jāti</i>)
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Past Participle :—

<i>palipanna</i> (<i>paṭi-pad</i> (III))	fallen into
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Gerunds :—

<i>atisitvā</i> (<i>ati-sar</i>)	having passed over, having ignored
<i>apanetvā</i> (<i>apa-nī</i>)	having led away
<i>parinetvā</i> (<i>paṭi-nī</i>)	having led round

Indeclinables :—

<i>iha</i>	here, in this case
<i>kahaṃ</i>	whereabouts ?
<i>yahiṃ</i>	whereabouts

<i>yena</i>	(also means) which way
<i>santike</i>	into the presence of (gen. or acc.)
<i>sabbato</i>	all round
<i>samantā</i>	anywhere, in any direction
<i>sammukhā</i>	in the presence of (gen.)

EXERCISE 23

Passages for reading :—

I. evaṃ vutte brahmakāyikā devā taṃ bhikkhuṃ etad avocum : mayam pi kho bhikkhu na jānāma yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavīdhātu ... pe ... vāyodhātu. atthi kho bhikkhu brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ amhehi abhikkantataro ca paṇītataro ca. so kho etaṃ jāneyya yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavīdhātu ... pe ... vāyodhātū ti.

kahaṃ pan' āvuso etarahi so mahābrahmā ti.

mayam pi kho bhikkhu na jānāma yattha vā brahmā yena vā brahmā yaṃ vā brahmā. api ca bhikkhu yathā nimittā dissanti āloko sañjāyati obhāso pātubhavati brahmā pātubhavissati. brahmuṇo¹ etaṃ pubbenimittam pātubhāvāya yad idaṃ āloko sañjāyati obhāso pātubhavati ti.

atha kho so mahābrahmā na cirass' eva pāturahosi. atha kho so bhikkhu yena so mahābrahmā ten' upasaṃkami, upasaṃkamitvā brahmānaṃ etad avoca : kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathīdaṃ paṭhavīdhātu ... pe ... vāyodhātū ti.

evaṃ vutte so mahābrahmā taṃ bhikkhuṃ etad avoca : aham asmi bhikkhu brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānaṃ ti.

dutiyam pi kho so bhikkhu taṃ brahmānaṃ etad avoca : na kho ahan taṃ āvuso evaṃ pucchāmi : tvam 'si² brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī

¹ *ṇ* is sometimes written in the inflections of *brahman*, but not usually (cf. *brāhmaṇa*, which always has *ṇ*).

² Unusual elision of vowel after *ṇ*, or *si* as variant for *asi*.

issaro kattā nimmātā seṭṭho sañjitā vasī pitā bhūtabhavyānan ti. evañ ca kho ahan taṃ āvuso pucchāmi : kattha nu kho āvuso ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavīdhātu . . . pe . . . vāyodhātū ti.

dutiyam pi kho so mahābrahmā taṃ bhikkhuṃ etad avoca : aham asmi bhikkhu brahmā . . . pe . . .

tatīyam pi . . . pe . . . vāyodhātū ti.

atha kho so mahābrahmā taṃ bhikkhuṃ bāhāyaṃ gahetvā ekamantaṃ apanetvā taṃ bhikkhuṃ etad avoca : idha bhikkhu brahmakāyikā devā evaṃ jānanti : n' atthi kiñci brahmuṇo adiṭṭhaṃ, n' atthi kiñci brahmuṇo aviditaṃ, n' atthi kiñci brahmuṇo asacchikatan ti. tasmā ahaṃ tesaṃ sammukhā na vyākāsiṃ. aham pi kho bhikkhu na jānāmi yatth' ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavīdhātu . . . pe . . . vāyodhātu. tasmāt¹ iha bhikkhu tumh' ev' etaṃ dukkataṃ, tumh' ev' etaṃ aparaddhaṃ, yaṃ tvaṃ taṃ bhagavantaṃ atisitvā bahiddhā pariyetṭhiṃ āpajjasi imassa pañhassa veyyākaraṇāya. gaccha tvaṃ bhikkhu taṃ eva bhagavantaṃ upasaṃkamitvā imaṃ pañhaṃ puccha, yathā ca te bhagavā vyākaroti tathā naṃ dhāreyyāsī ti.

atha kho so bhikkhu seyyathā pi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva brahmaloke antarahito mama purato pāturahosi. atha kho bhikkhu maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu maṃ etad avoca : kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavīdhātu āpodhātu tejodhātu vāyodhātū ti.

evaṃ vutte ahaṃ taṃ bhikkhuṃ etad avoca : bhūtapubbaṃ bhikkhu sāmuddikā vāṇijā tīradassiṃ sakunaṃ gahetvā nāvāya samuddaṃ ajjhogāhanti. te atīradakkhiniyā nāvāya tīradassiṃ sakunaṃ muñcanti. so gacchat' eva puratthimaṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati uddhaṃ, gacchati anudisaṃ. sace so samantā tīraṃ passati, tathā gatako va hoti. sace pana so samantā tīraṃ na passati, taṃ eva nāvaṃ paccāgacchati. evaṃ eva kho tvaṃ bhikkhu yāva yato yāva brahmalokā

¹ The final *t* here is a "junction consonant" between two vowels ; cf. Lesson 25.

pariyesamāno imassa pañhassa veyyākaraṇaṃ nājjhagā,¹ atha maṃ yeva santike paccāgato. na kho eso bhikkhu pañho evaṃ pucchitabbo : kattha nu kho bhante ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ paṭhavīdhātu āpodhātu tejodhātu vāyodhātū ti. evañ ca kho eso bhikkhu pañho pucchitabbo :—

kattha āpo ca paṭhavī tejo vāyo na gādhati,
kattha dīghañ ca rassaṃ ca aṇuṃ thūlaṃ subhāsubhaṃ,
kattha nāmaṃ ca rūpaṃ ca asesam uparujjhatī ti.

tatra veyyākaraṇaṃ bhavati :—

viññāṇaṃ anidassanaṃ anantaṃ sabbatopabhaṃ,²
ettha āpo ca paṭhavī tejo vāyo na gādhati,
ettha dīghañ ca rassaṃ ca aṇuṃ thūlaṃ subhāsubhaṃ,
ettha nāmaṃ ca rūpaṃ ca asesam uparujjhatī,
viññāṇassa nirodhena etth' etaṃ uparujjhatī ti.

2. atha kho bhikkhave Bandhumā rājā sārathim āmantāpetvā etad avoca :—

kacci samma sārathi kumāro uyyānabhūmiyā abhiraṃmittha,³
kacci samma sārathi kumāro uyyānabhūmiyā attamano ahoṣī ti.

na kho deva kumāro uyyānabhūmiyā abhiraṃmittha, na kho deva kumāro uyyānabhūmiyā attamano ahoṣī ti.

kim pana samma sārathi addasā kumāro uyyānabhūmiṃ niyyanto ti.

addasā kho deva kumāro uyyānabhūmiṃ niyyanto purisaṃ jīṇaṃ . . . so kho deva kumāro antepuragato dukkhī dummano pajjhāyati : dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissatī ti.

atha kho bhikkhave Bandhumassa rañño etad ahoṣī : mā h'

¹ "Root" aorist (see Lesson 30) of *adhi-gam*, 2nd singular.

² Several meanings are suggested in the Commentaries for this difficult word : *pabhā* = "ford", "crossing place" (over the ocean of existence to *nibbāna*) ; *pa(b)ha(va)ṃ* = "able", "prevailing" (present participle of *pa-(b)hū*) ; *pabhā* = "brilliance". The *Dīgha* Commentary (*Sumaṅgalavilāsini*) here prefers the first.

³ *abhi-ram*, "enjoy", "take pleasure in" ; 3rd singular aorist "middle" (Lesson 28).

eva kho Vipassī kumāro na rajjaṃ kāresi, mā h' eva Vipassī kumāro agārasmā anagāriyaṃ pabbajī, mā h' eva nemittānaṃ brāhmaṇānaṃ saccaṃ assa vacanan ti.

atha kho bhikkhave Bandhumā rājā Vipassissa kumārassa bhiyyoso mattāya pañca kāmagaṇāni upatthāpesi yathā Vipassī kumāro rajjaṃ kāreyya, yathā Vipassī kumāro na agārasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ brāhmaṇānaṃ micchā assa vacanaṃ. tatra sudam bhikkhave Vipassī kumāro pañcahi kāmagaṇehi samappito samaṅgibhūto paricāreti.

atha kho bhikkhave Vipassī kumāro bahunnaṃ vassānaṃ . . . pe . . .

addasā kho bhikkhave Vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ ābādhikaṃ dukkhiṭaṃ bāḷhagilānaṃ muttakarise palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ. disvā sārathiṃ āmantesi : ayam pana samma sārathi puriso kiṃ kato, akkhīni pi 'ssa na yathā aññesaṃ, saro pi 'ssa na yathā aññesaṃ ti.

eso kho devā vyādhito nāmā ti.

kim pana eso samma sārathi vyādhito nāmā ti.

eso kho deva vyādhito nāma : app eva nāma tamhā ābādhā vuṭṭhaheyyā ti.

kim pana samma sārathi aham pi vyādhidhammo vyādhiṃ anatīti ti.

tvañ ca deva mayañ c' amhā sabbe vyādhidhammā vyādhiṃ anatītā ti.

tena hi samma sārathi alan dān' ajja uyyānabhūmiyā, ito va antepuraṃ paccāniyyāhi ti.

3. atha kho bhikkhave aññataro puriso yena rājā khattiyo muddhāvasitto ten' upasaṃkami, upasaṃkamitvā rājānaṃ khattiyaṃ muddhāvasittaṃ etad avoca :—

yagghe deva jāneyyāsi dibbaṃ cakkaratanaṃ antarahitaṃ ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto dibbe cakkaratane antarahite anattamano ahosi, anattamanatañ ca paṭisaṃvedesi, no ca kho rājisiṃ upasaṃkamitvā ariyaṃ cakkavattivattaṃ pucchi. so samaten' eva sudam janapadaṃ pasāsati, tassa samatena janapadaṃ pasāsato na pubbe

nāparam janapadā pabbanti yathā taṃ pubbakānaṃ rājūnaṃ ariye cakkavattivatte vattamānānaṃ.

atha kho bhikkhave amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantass' ājivino sannipatitvā rājānaṃ khattiyāṃ muddhāvasittāṃ upasaṃkamitvā etad avocaṃ :—

na kho te deva samatena janapadaṃ pasāsato pubbe nāparam janapadā pabbanti yathā taṃ pubbakānaṃ rājūnaṃ ariye cakkavattivatte vattamānānaṃ. saṃvijjanti kho te deva vijite amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantass' ājivino, mayaṃ c' eva aññe ca ye mayaṃ ariyaṃ cakkavattivattaṃ dhārema, iṅha tvaṃ deva amhe ariyaṃ cakkavattivattaṃ puccha, tassa te mayaṃ ariyaṃ cakkavattivattaṃ puṭṭhā vyākarissāma ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto amacce pārisajje gaṇakamahāmatte anīkaṭṭhe dovārike mantass' ājivino sannipātāpetvā ariyaṃ cakkavattivattaṃ pucchi. tassa te ariyaṃ cakkavattivattaṃ puṭṭhā vyākarimṣu. tesāṃ sutvā dhammikaṃ hi kho rakkhāvaraṇaguttiṃ saṃvidahi, no ca kho adhanānaṃ dhanam anuppadāsi, adhanānaṃ dhane ananupadiyamāne daliddiyaṃ vepullaṃ agamāsi. daliddiye vepullagate aññataro puriso paresaṃ adinnaṃ theyyasamkhātaṃ ādiyi. taṃ etaṃ aggahesaṃ gahetvā rañño khattiyassa muddhāvasittassa dassesuṃ — ayaṃ deva puriso paresaṃ adinnaṃ theyyasamkhātaṃ ādiyi ti.

evaṃ vutte bhikkhave rājā khattiyo muddhāvasitto taṃ purisaṃ etad avoca : saccaṃ kira tvaṃ ambho purisa paresaṃ adinnaṃ theyyasamkhātaṃ ādiyi ti. saccaṃ devā ti. kiṃ kārāṇā ti. na hi deva jivāmi ti. atha kho bhikkhave rājā khattiyo muddhāvasitto tassa purisassa dhanam anuppadāsi — iminā tvaṃ ambho purisa dhanena attanā ca jivāhi, mātā-pitaro ca posehi, puttadāraṇ ca posehi, kammante ca payojehi, samaṇesu brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patiṭṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ ti.

evaṃ devā ti kho bhikkhave so puriso rañño khattiyassa muddhāvasittassa paccassosi.

aññataro pi kho bhikkhave puriso paresaṃ adinnaṃ theyyasamkhātaṃ ādiyi. taṃ enaṃ aggahesaṃ gahetvā rañño khattiyassa muddhāvasittassa dassesuṃ — ayaṃ deva puriso paresaṃ adinnaṃ theyyasamkhātaṃ ādiyi ti.

evaṃ vutte bhikkhave rājā khattiyo muddhāvasitto purisaṃ etad avoca :—

saccaṃ kira tvam ambho purisa paresaṃ adinnaṃ theyya-saṃkhātaṃ ādiyī ti. saccaṃ devā ti. kiṃ kāraṇā ti. na hi deva jīvāmi ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto tassa purisassa dhanam anuppadāsi — iminā tvam ambho purisa dhanena attanā ca upajīvāhi, mātāpitaro ca posehi, puttadāraṇ ca posehi, kammante ca payojehi, samaṇesu brāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpehi, sovaggikaṃ sukhavi-pākaṃ saggasaṃvattanikaṃ ti.

evaṃ devā ti kho so bhikkhave puriso rañño khattiyassa muddhāvasittassa paccassosi.

assosum kho bhikkhave manussā : ye kira bho paresaṃ adinnaṃ theyyasamkhātaṃ ādiyanti, tesam rājā dhanam anuppadetī ti. sutvāna tesam etad ahosi — yan nūna mayam pi paresaṃ adinnaṃ theyyasamkhātaṃ ādiyeyyāmā ti.

atha kho bhikkhave aññataro puriso paresaṃ adinnaṃ theyyasamkhātaṃ ādiyī. tam enaṃ aggahesum, gahetvā rañño khattiyassa muddhāvasittassa dassesum — ayaṃ deva puriso paresaṃ adinnaṃ theyyasamkhātaṃ ādiyī ti.

evaṃ vutte bhikkhave rājā khattiyo muddhāvasitto taṃ purisaṃ etad avoca : saccaṃ kira tvam ambho purisa paresaṃ adinnaṃ theyyasamkhātaṃ ādiyī ti. saccaṃ devā ti. kiṃ kāraṇā ti. na hi deva jīvāmi ti.

atha kho bhikkhave rañño khattiyassa muddhāvasittassa etad ahosi : sace kho ahaṃ yo yo paresaṃ adinnaṃ theyya-samkhātaṃ ādiyissati, tassa tassa dhanam anuppadassāmi, evaṃ idaṃ adinnādānaṃ pavaḍḍhissati. yan nūnāhaṃ imaṃ purisaṃ sunisedhaṃ nisedheyyaṃ, mūlaghaccaṃ kareyyaṃ, sīsaṃ chindeyyaṃ ti.

atha kho bhikkhave rājā khattiyo muddhāvasitto purise āṇāpesi : tena hi bhaṇe imaṃ purisaṃ dalhāya rajjuyā pacchābāhaṃ¹ gāḷhabandhanaṃ bandhitvā, khuramuṇḍaṃ karitvā, kharassarena paṇavena rathiyāya rathiyaṃ siṅghā-ṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkha-mitvā, dakkhiṇato nagarassa sunisedhaṃ nisedhetha, mūla-ghaccaṃ karotha, sīsaṃ assa chindathā ti.

¹ Adverbial compound : “ with his arms behind his back.”

evam devā ti kho bhikkhave te purisā rañño khattiyassa muddhāvasittassa paṭissutvā tam purisaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā, khuramuṇḍaṃ karitvā, kharassarena paṇavena rathiyāya rathiyaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā, dakkhiṇena dvārena nikkhamitvā, dakkhiṇato nagarassa sunisedhaṃ nisedhesuṃ, mūlaghaccaṃ akaṃsu, sīsaṃ assa chindimsu.

assosuṃ kho bhikkhave manussā, — ye kira bho paresaṃ adinnaṃ theyyasaṃkhātaṃ ādiyanti, te rājā sunisedhaṃ nisedheti, mūlaghaccaṃ karoti, sīsāni tesāṃ chindatī ti. sutvāna tesāṃ etad ahosi : yaṃ nūna mayam pi tiṇhāni satthāni kārāpeyyāma, tiṇhāni satthāni kārāpetvā yesaṃ adinnaṃ theyyasaṃkhātaṃ ādiyissāma, te sunisedhaṃ nisedhessāma, mūlaghaccaṃ karissāma, sīsāni tesāṃ chindissāmā ti.

te tiṇhāni satthāni kārāpesuṃ, tiṇhāni satthāni kārāpetvā gāmaghātaṃ pi upakkamiṃsu kātuṃ, nigamaghātaṃ pi upakkamiṃsu kātuṃ, nagaraghātaṃ pi upakkamiṃsu kātuṃ, panthaduhanam pi upakkamiṃsu kātuṃ. te yesaṃ adinnaṃ theyyasaṃkhātaṃ ādiyanti, te sunisedhaṃ nisedhenti, mūlaghaccaṃ karonti, sīsāni tesāṃ chindanti.

iti kho bhikkhave adhanānaṃ dhane ananuppadiyamāne daliddiyaṃ vepullam agamāsi, daliddiye vepullagate adinnādānaṃ vepullam agamāsi, adinnādāne vepullagate satthaṃ vepullam agamāsi, satthe vepullagate pāṇātipāto vepullam agamāsi, pāṇātipāte vepullagate musāvādo vepullam agamāsi, musāvāde vepullagate tesāṃ sattānaṃ āyu pi parihāyi, vaṇṇo pi parihāyi ; tesāṃ āyunā pi parihāyamānānaṃ vaṇṇena pi parihāyamānānaṃ asītivassasahassāyukānaṃ manussānaṃ cattārīsaṃ vassasahassāyukā puttā ahesuṃ.

cattārīsaṃ vassasahassāyukesu bhikkhave manussesu aññataro puriso paresaṃ adinnaṃ theyyasaṃkhātaṃ ādiyi. tam enaṃ aggahesuṃ, gahevā rañño khattiyassa muddhāvasittassa dassesuṃ — ayaṃ deva puriso paresaṃ adinnaṃ theyyasaṃkhātaṃ ādiyi ti.

evam vutte bhikkhave rājā khattiyo muddhāvasitto tam purisaṃ etad avoca : saccaṃ kira tvaṃ ambho purisa paresaṃ adinnaṃ theyyasaṃkhātaṃ ādiyi ti. na hi devā ti avaca, sampajānamusā 'bhāsi.

Translate into English :—

kim pana Vāseṭṭha ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesam idāṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti vācitaṃ anuvācenti : seyyathīdaṃ Aṭṭhako,¹ Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgirasō, Bhāradvāja, Vāseṭṭho, Kassapo, Bhagu — te pi evaṃ āhaṃsu : mayam etaṃ jānāma, mayam etaṃ passāma, yattha vā Brahmā yena vā Brahmā yaṃ vā Brahmā.

bhavissanti dhammassa aññātāro

tena hi bhavaṃ Govindo sattāhaṃ āgāmetu yāva mayam sake puttabhātaro rajje anusāsāma

idaṃ satthu sāsanaṃ

ap' āvuso amhākaṃ satthāraṃ jānāsi ti. āma āvuso jānāmi seyyathā pi Ānanda pitā puttānaṃ piyo hoti manāpo, evaṃ eva kho Ānanda rājā Mahāsudassano brāhmaṇagahapatikānaṃ piyo ahosi manāpo

Translate into Pali :—

Then the ascetic, having got up at (the proper) time, approached the caravan-camp. Having approached, he saw in that caravan-camp a baby-boy abandoned. Having seen he thought : “ It is not proper that a human-living-being should die whilst I am looking on. Suppose I led this boy to the hermitage and looked after him.” Then the ascetic led that boy to the hermitage and looked after him. When that boy was (present tense) about ten years old, then the ascetic had some business crop up in the country. Then that ascetic said this to that boy : “ I wish, my son, to go to the country. You should tend the fire ; now (*ca*) don't let your fire go out. If your fire should go out, this (is the) hatchet, these (are the) sticks (‘ firewood ’—plural), this (is the) kindling-stick-and-block. Having produced fire you should tend the fire.” Then that ascetic having thus instructed that boy went to the country.

¹ Names—mostly clan names—of some of the ancient poet-seers who composed the hymns of the *Veda*. The Vāseṭṭha who is being questioned here is of course a later descendant of the same clan as the *isī* Vāseṭṭha. (The Vedic forms (stems) of these names are : Aṣṭaka, Vamraka, Vāmadeva, Viśvāmitra, Jamadagni, Aṅgirasas, Bharadvāja, Vasiṣṭha, Kaśyapa, Bhṛgu.)

Whilst he was intent-on-play (genitive absolute) the fire went out. Then that boy thought this : " Father spoke thus to me : You should tend the fire, my son . . . you should tend the fire. Suppose I were to produce fire and tend the fire." Then he chopped the kindling-stick-and-block with the hatchet, thinking : " Perhaps I shall get fire."

LESSON 24

The Pronoun amu

The demonstrative pronoun *amu*, " he," " she," " it," " that," " yon," is a deictic like *idaṃ*, but it refers to a more remote object. It is used when it is necessary to distinguish a further object from a nearer, or to contrast two persons or groups. It corresponds to the indeclinable *amutra*, " there," " yonder," as *idaṃ* corresponds to *idha* and *ettha*, " here." The full declension cannot be cited from the *Dīghanikāya*, the bracketed forms below being taken from other Canonical prose texts :—

	SINGULAR			PLURAL		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	asu		aduṃ	(amū)	(amūni)	
Acc.	amuṃ					
Ins.	(amunā)	— ¹	(rest as masc.)	(amūhi)		
Dat.	(amussa)	(amussā)		(amūsam)		
Abl.	(amumhā)	— ¹		(amūhi)		
Gen.	(amussa)	(amussā)		amūsam		
Loc.	(amusmiṃ)	(amussam)		— ¹		

¹ Not found : according to the grammarians the form *amuyā* may be used for the instrumental, dative, ablative, genitive and locative singular feminine, and *amūsu* for the locative plural, all genders.

Bahubbīhi Compounds (5)

A *bahubbīhi* compound may be made of an infinitive (which drops its final *m*) or an action noun with the noun *kāmo*,

“ desire.” The compound is used as an adjective expressing the desire to do the action of the infinitive :—

upasaṃkamtukāmo (*aham*) = “ (I) desiring to approach ”

taritukāma (*purisa*) = “ (a man) wishing to cross over ”

gantukāma (*manussa*) = “ (a person) wishing to go ”

With action noun :—

dassanakāmo (*so*) = “ (he) wishing to see ”

These compounds, like other *bahubbīhis*, may be used in nominal sentences :—

ciraṇṇikā 'ham bhante bhagavantam dassanāya upasaṃkamtukāmo = “ sir, I have long wished to go and see the fortunate one ” (*cira-ṇṇi-kā* is a feminine noun meaning “ since long ”, “ a long time back ” ; here it may perhaps be explained as a *bahubbīhi* with elision of final *o* in junction : *ciraṇṇiko* > *ciraṇṇik'* āham, as is done by the Commentary on the *Udāna*, p. 115)

so tumhākaṃ dassanakāmo = “ he is desirous of seeing you,” “ he wishes to see you.”

Futures without -i-, etc.

In forming their future stems some verbs add the suffix *ss* directly to the root, instead of using the vowel *i* as a link (cf. Lesson 10). In the case of roots ending in consonants the junction with *ss*, not always regular, may make the forms hard to recognize. Among the verbs forming futures in this way are :—

<i>chid</i>	<i>checcati</i>	(<i>d</i> + <i>ss</i> > <i>cch</i> ; <i>chindissati</i> is more usual)
(<i>ñ</i>) <i>ñā</i>	<i>ñassati</i>	(root vowel shortened before double consonant)
(<i>ṭ</i>) <i>ṭhā</i>	<i>ṭhassati</i>	
<i>dā</i>	<i>dassati</i>	
<i>labh</i>	<i>lacchati</i>	(<i>bh</i> + <i>ss</i> > <i>ch</i> ; <i>labhissati</i> also is used and probably more frequently)
(<i>s</i>) <i>su</i>	<i>sossati</i>	(in the <i>Dīgha</i> only the irregular 1st person singular <i>āhañchaṃ</i> is found)
<i>han</i>	<i>hañchati</i>	
<i>hū</i>	<i>hessati</i>	(in verse ; change of stem : cf. aorist 3rd plural <i>ahesum</i>).

Very rarely a suffix *h* (or *ih*) appears in place of *ss* (or *iss*). The inflections then begin with *i* instead of *a*: *hohisi* 2nd singular: "you will be" (in prose but perhaps poetic-portentous speech; *bhavissati* is the usual form).

(*d*)*dis* has the very irregular *dakkhiti* ($s + ss > kkh$), and more rarely the double form *dakkhissati* (for irregularity of root vowel cf. the aorist).

Auxiliary Verbs

Sometimes a verb meaning "to be" or a verb implying duration is used more or less as an auxiliary with a form (usually a participle) of another verb. A construction in which two verb forms are thus used as equivalent to a single verb is called "periphrastic". The usual definition of "periphrastic", according to European philologists, is that two verb forms "express a single verbal idea".¹ This seems imprecise, if only because it is hard to define a "single verbal idea" (which varies from language to language): Pali has a "desiderative" conjugation and can express the "idea" wish-to-do-the-action-of-the-verb in a single verb form and apparently as one "idea", hence the alternative constructions *is* + infinitive or *bahubbīhi* in *-kāmo* + *hoti*, etc., would be "periphrastic". If, again, some periphrastic constructions are supposed to have a meaning such as "continuous action" which would not belong to the alternative single verb, then we seem to have two "verbal ideas" after all. It is this latter possibility of expressing nuances of meaning not given by a single verb which is of most interest here, however we define "periphrastic". It may suffice to speak of the use of certain verbs as "auxiliaries". The verbs concerned include, besides *as* and *hū* (*bhū*), *car*, (*t*)*thā*, *vatt*, and *vi-har*. We may compare with them also *ni-sīd* and *ni-pad*.

as with a past participle emphasizes the meaning of "present perfect" of the latter. The 3rd person of the present tense, however, is not used in this way, except for the emphatic *atthi* or *santi* at the beginning of a sentence, being omitted as

¹ Alternatively it is said that one verb is a mere auxiliary expressing "aspect", etc. This again is relative, varying from language to language, and it is extremely difficult in Pali to distinguish the uses of certain verbs as mere auxiliaries from parallel constructions where they retain their proper meanings.

ordinarily in nominal sentences. The 1st and 2nd persons also may be omitted when the corresponding pronoun is used. Examples :—

niggahīto 'si, " you are refuted "

(cf. also with p.p. in a *bahubbīhi* : *katapuñño 'si*, " you have done well ")

kilanto 'smi, " I am tired "

so 'mhi etarahi . . . mutto, " now I am freed "

micchā paṭipanno tvam asi, aham asmi sammā paṭipanno,
" you have proceeded wrongly, I have proceeded
rightly "

jit' amhā, " we are beaten "

vañcit' amhā, " we are tricked "

amhā āgatā, " we have come "

With pronoun (no auxiliary) :—

mayam . . . upasaṃkantā, " we have come "

pasanno aham, " I have confidence " (*paṇṇa* is p.p. of
(*p*)*pa-sīd*)

The present participle of *as* is used in the same way, but it is also used as present participle of *hū* as auxiliary in the second type of usage described below :—

satto . . . itthattaṃ āgato samāno, " a being . . . which has
come to this world "

so . . . pabbajito samāno, " he . . . having gone forth "

eke samaṇabrāhmaṇā . . . pañhaṃ puṭṭhā samānā, " some
priests and philosophers . . . having been asked a
question "

The future (of *bhū* : *bhavissati*) is used in similar statements about future situations. For examples see the end of the first section on *hū* (*bhū*) below.

The optative of *as* is used when the statement is hypothetical, but it is more often used as optative of *hū* in the second type of usage discussed below. In this case the 3rd person also is used :—

puriso . . . nisinno assa, " a man might be seated "

n' āssa kiñ ci . . . apphutaṃ¹ assa, " no part of it . . .
would be unpervaded "

¹ P.p. of (*p*)*phar* (I), " to pervade."

A similar construction is used with a future passive participle, the perfective aspect being modified into a continuous or durative ("imperfective") aspect :—

n' amhi kena ci upasaṃkamitabbo, "I am not to be approached (visited) by anyone"—implying "not at any time."

It may be remarked that the main verb (participle) may be transitive or intransitive. In the former case the meaning is passive, in the latter active, just as in the case of the simple past participle (e.g. in the above examples : *mutto* is transitive and passive, *ṭabbajito* intransitive and active).

hū as auxiliary has two senses. Firstly the perfective aspect as in the case of *as*, but at any time, any point in time ("future-perfect", "past-perfect" = "pluperfect"). In this case the present tense of *hū* is usually a "historical" present expressing past time, hence whereas *as* as auxiliary expresses present time *hū* is used for past or future time. In dialogue and direct speech we find *as* as auxiliary, in narrative *hū* (and also as described below). The aorist tense of *hū* is less common in these constructions. The "historical present" is often a "continuous" tense expressing what was going on at the past time referred to (a common construction is : *tena kho pana samayena . . . p.p. + hoti* ¹). Otherwise it may express the "pluperfect" : what had happened at that time, what had been done. Examples :—

tena kho pana samayena Kūṭadanto . . . divāseyyaṃ upagato hoti, "at that time (expressed previously by aorists : *ekaṃ samayaṃ . . . avasari*,² etc.) Kūṭadanta . . . was having his siesta" ("was in his day-bed")

tena kho pana samayena Jīvako . . . tuṇhībhūto nisinno hoti, "at that time (just expressed by *ahosi*) Jīvaka . . . was sitting silently"

tena kho pana samayena . . . Upavāṇo bhagavato purato ṭhito hoti, "at that time . . . Upavāṇa was standing in front of the fortunate one"

¹ The historical present *hoti* is often found in sentences beginning *tena . . . samayena*.

² Aorist of *ava-sar* (I), "approach," "go down to" (see Vocabulary 25).

tena kho pana samayena Pāyāsissa . . . diṭṭhigatam uppannam hoti, "at that time Pāyāsi . . . had had/had been of the opinion (literally: of P . . . the opinion had arisen) "—" pluperfect "

tena kho pana samayena Nigaṇṭho Nāṭaputto adhunā kālakato hoti, "at that time the Nigaṇṭha (= Jaina) Nāṭaputta¹ had just died " (*adhunā* = "now", "just now").

Aorist of *hū* (in all these cases the expression *tena . . . samayena* is absent) :—

dvare . . . tālo thito ahosi, "a . . . palm tree stood by the gate", "there was a . . . palm tree near the gate "

attamanā ahesum, "they were assured "

anuyuttā ahesum, "they submitted " (probably = they all went on submitting : continuous)

tā (lotus pools) . . . *citā ahesum*, "... were built (of bricks) " (continuous condition, not the action of building, which is expressed by a different verb in the preceding sentence : *māpesi*)

Imperative of *hū* :—

upasamena . . . kumāro samannāgato hotu, "may the prince be endowed . . . with calm " (again the durative aspect seems implied)

Future of *hū* (*bhū*) with the future passive participle of the main verb :—

na dāni tena ciraṃ jīvitabbam bhavissati, "he hasn't long to live now," "he won't live much longer " (perfective aspect)

maggo kho me gantabbo bhavissati, "the road will have to be travelled by me," "I shall have had to travel along the road " (the latter version is probably more correct : in the context the speaker envisages that he will have become tired by the journey)

kammaṃ kho me kātabbam bhavissati, "I shall have had to do some work "

¹ Presumably Mahāvīra, the founder of Jainism.

Secondly *hū* as auxiliary is used in general statements or "eternal truths", in passages of didactic or philosophical direct speech. Here the action referred to is such as would or may take place at any time given the conditions described, and we have one of the regular uses of the present tense. This construction alternates with the optative in hypothetical descriptions or analogies. Usually the passage where *hū* is used as auxiliary opens with the word *idha*, "in this connection," which sets the tone or aspect of the whole section of text—sometimes one of considerable length. Several such passages will be found in the reading passage in Exercise 22, with the present tense (except for the "perfect" *āha*, a form which in fact generally seems to stand for present or indefinite (general) time). It would be possible in such contexts to translate *idha* as "supposing" or "whenever" (introducing an example or hypothesis). Similar passages begin with *tatra*, "in this connection," with *hoti* itself (placed initially) or with the optative *siyā* :—

idha . . . tapassī . . . parisuddho hoti, "in this connection (supposing) . . . an ascetic (*tapassin*) . . . has become purified"

idha . . . bhikkhunā kammaṃ kataṃ hoti . . . maggo gato hoti, "supposing . . . a monk has done some work . . . (or) has journeyed along a road"

idha . . . satthā . . . pabbajito hoti . . . ananuppatto hoti . . . deseti, "in this connection . . . a teacher . . . has gone forth . . . (but) has not attained . . . (yet) teaches" (this passage is followed by a quotation in direct speech in which such a teacher is reproached, and in which the two past participles are not accompanied by auxiliaries, being constructed in the 3rd person: cf. under *as* above)

idha . . . seyyathā . . . evaṃ apphūṇaṃ hoti, "in this connection . . . just as . . . so . . . has not been pervaded" (the *seyyathā* clause contains the optative *apphūṇaṃ* *assa* quoted above under *as*)

hoti . . . samayo yaṃ . . . loko vivaṭṭati . . . ettāvatā kho . . . vivaṭṭo hoti, "there is/there has been . . . a time when . . . the world evolves (note present tense) . . . so far . . . is evolved"

siyā . . . , na kho pana . . . evaṃ . . . samugghāto hoti, " it might be (that . . .), but . . . would not be suppressed . . . in this way " (followed by a counter statement concluding with a sentence beginning *api ca kho . . .* stating that it would be suppressed, however, by a different policy—the example is from the second reading passage in Exercise 19)

With the future passive participle of the main verb :—

idha . . . bhikkhunā kammaṃ kātabbaṃ hoti . . . maggo gantabbo hoti, " supposing . . . a monk has had to do some work . . . (or again) has had to travel along a road."

As present participle in this type of construction *samāna* is used :—

tatra . . . satto . . . āgato samāno, " in this connection . . . a being . . . (which) has come "

car is very rare as an auxiliary in the Pali Canon. In the *Dīgha Nikāya* there seems to be only one example :—

santi hi . . . samanabrāhmaṇā paṇḍitā . . . vobhindantā maññe caranti, " for no doubt there are . . . wise priests and philosophers . . . (who) go shooting (as it were) "

This need not be regarded as " periphrastic ", nor *car* as an auxiliary, since the full meaning of *car*, " carry on," " go on a mission " can be understood.

(*t*)*thā* also need not be regarded as an auxiliary in the *Dīgha*, though like *car* it has a meaning conducive to close combination with another verb :—

devī . . . dvārabāhaṃ ālambitvā atthāsi, " the queen . . . stayed/stopped/stood leaning/resting against the door-post (*dvārabāhā*) " (*ālambitvā*, gerund, " leaning against," " resting on ")

Ānando . . . rodamāno atthāsi, " Ānanda . . . stood weeping "

vatt may be very close to *car* in meaning :—

ko ime dhamme . . . samādāya vattati, " who conducts himself/goes on conforming . . . to these customs ? "

vi-har again has a durative meaning liable to combine with other actions. Its meaning, however, may fade into mere duration in certain combinations, making it then much more like a pure auxiliary than the above verbs. This use of *vi-har* is fairly frequent in all its tenses, usually with the gerund, but also with the present or past participle, of another verb :—

so . . . *paṭhamajjhānaṃ upasampajja viharati*, " he . . . dwells having entered into the first meditation," " he remains in the first meditation " (here we may on the other hand regard the gerund *upasampajja* as a mere postposition meaning " in ")

cetasā . . . pharitvā viharati, " he dwells pervading . . . with his mind "

anuyutto viharati, " he lives practising (fasting and other forms of asceticism) "

api pana tumhe . . . ekantasukhaṃ lokaṃ jānaṃ passaṃ viharatha, " but do you . . . live knowing, seeing the world as extremely happy ? "

bhikkhū Rājagahaṃ upanissāya viharanti, " monks live depending on Rājagaha (for support) " (here as in the first example the gerund of *upa-ni-(s)sī* resembles a postposition)

yathā ahaṃ subhaṃ vimokkhaṃ upasampajja vihareyyaṃ, " that I may live entered into/in glorious freedom "

upasampajja viharissati, " he will live in "

subhaṃ vimokkhaṃ upasampajja viharitum, " to live in glorious freedom "

ni-sīd, being durative, may enter into periphrastic constructions, as in the example given above :—

tunhībhūto nisinno hoti, " was sitting silently," — which, since *tunhībhūta* is p.p. of *tunhī-bhū*, " to be silent," may be regarded as a combination of three verb forms, a double periphrastic. Another example is :—

puriso . . . vatthena sasīsaṃ pārūpitvā nisinno assa, " a man . . . might be seated covered with a garment right over his head " ((*p*)*pa-ā-rup* (I*) = " to cover ", " to wear ")

ni-paḍ likewise may enter into a periphrastic construction :—
 so . . . *sasīsaṃ pārupitvā nipajjeyya*, " he . . . might lie
 down covering his head "

Vocabulary

Verbs :—

<i>anu-mud</i> (I)	<i>anumodati</i>	approve, express appreciation
<i>abhi-nand</i> (I)	<i>abhinandati</i>	be pleased with (acc.), appreciate
<i>abhi-yā</i> (I)	<i>abhiyāti</i>	attack, invade
<i>ā-rabh</i> (I)	<i>ārabhati</i>	begin, initiate
<i>ā-han</i> (I)	<i>āhanati</i>	strike
<i>u(d)-chid</i> (III)	<i>ucchiḥḥati</i>	annihilate
<i>kit</i> (I)	<i>tikicchati</i> (re- duplication, see also Lesson 30)	cure (Ipv. 2 sing. : <i>tikicchāhi</i>)
<i>(p)pa-ā-vad</i> (I)	<i>pāvadati</i>	tell
<i>(p)paṭi-o-ruh</i> (I)	<i>paccorohati</i>	get down, alight
<i>pari-hā</i> (I)	caus. : <i>parihāpeti</i> =	bring to an end, rescind
<i>pes</i> (VII)	<i>peseti</i>	send, drive
<i>vand</i> (I)	<i>vandati</i>	salute, pay respect
<i>vas</i> (I)	caus. = make live with	
<i>saṃ-vi-dhā</i> (I)	<i>saṃvidahati</i>	arrange
<i>saṃ-(d)dis</i>	passive : <i>sandissati</i> =	be seen, appear
<i>saṃ-u(d)-chid</i> (II)	<i>samucchindati</i>	abrogate, abolish

Nouns :—

<i>adhigamo</i>	acquisition, getting
<i>anukampā</i>	compassion
<i>avihiṃsā</i>	harmlessness, non-injuring
<i>ātāṅko</i>	sickness, fever
<i>ānisaṃso</i>	benefit
<i>ānubhāvo</i>	power, magnificence, might
<i>utthānaṃ</i>	rising

<i>upalāpanaṃ</i>	propaganda
<i>kiriya</i>	action
<i>kulo</i>	tribe
<i>cariyā</i>	conduct, way of life
<i>cetiyaṃ</i>	shrine, pagoda
<i>thero</i>	elder monk
<i>dussaṃ</i>	cloth
<i>nivesanaṃ</i>	house, building
<i>patti</i> (fem.)	attainment
<i>pattiko</i>	pedestrian, infantryman
<i>parihāni</i> (fem.)	decrease, decline, loss
<i>passaddhi</i> (fem.)	calmness, tranquillity
<i>peto</i>	one who has passed away, dead man
<i>balam</i>	strength
<i>mahallako</i>	elder
<i>milātaṃ</i>	palanquin, litter
<i>yuddhaṃ</i>	battle, war
<i>rattaññū</i> (masc.)	one of long standing, senior
<i>vasanaṃ</i>	wearing
<i>vaso</i>	control
<i>vicayo</i>	discrimination
<i>vitathaṃ</i>	untruth
<i>viriyaṃ</i>	energy
<i>vuddhi</i> (fem.)	increase
<i>sacchikiriyā</i>	observation, experience
<i>sannipāto</i>	assembly
<i>sikkhāpadaṃ</i>	training, (moral) rule, precept
<i>hiraññaṃ</i>	gold (money)

Adjectives :—

<i>akaraṇīya</i>	impossible
<i>aparihāniya</i>	imperishable, leading to prosperity
<i>appatta</i>	unobtained
<i>abbhantara</i>	internal, home
<i>ārañña</i>	forest
<i>āroga</i>	well
<i>kīdisa</i>	like what ?, of what sort ?
<i>kusīta</i>	indolent, lazy
<i>pañña</i>	authorized, customary

<i>paṭikaṅkha</i>	probable
<i>pesala</i>	congenial
<i>ponobhavika</i>	leading to rebirth
<i>bahula</i>	frequent, abundant (at end of compound = fond of, cultivating, devoted to)
<i>bāhira</i>	external, foreign
<i>bhaṇḍu</i>	shaven-headed
<i>mithu</i>	opposed
<i>yāvataka</i> (fem. -ikā)	as far as, as many as
<i>ratta</i>	coloured
<i>samagga</i>	united, unanimous
<i>sāpekha</i>	wishing for, desiring, preferring

Pronouns :—

<i>ekameka</i>	each one
<i>pubba</i>	former

Gerunds :—

<i>upanissāya</i> (<i>upa-ni-(s)sī</i>)	depending on
<i>okkassa</i> (o- (<i>k</i>) <i>kass</i> (VII))	having dragged down, having dragged away
<i>nisajja</i> (<i>ni-sīd</i>)	having sat down
<i>pasayha</i> (<i>(p)pa-sah</i> (I))	having forced

Infinitive :—

<i>daṭṭhum</i> (<i>(d)dis</i>)	to see
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Indeclinables :—

<i>aññatra</i>	except for (is also constructed with the dative)
<i>abhiñham</i>	frequently
<i>ko pana vādo</i>	how much more (so), not to speak of
<i>nānā</i>	variously
<i>pure</i>	before, in advance, at first
<i>yāvakiṃvaṃ</i>	as long as

EXERCISE 24

Passages for reading :—

1. *evam me sutam. ekaṃ samayaṃ bhagavā Rājagahe viharati Gijjhakūṭe pabbate. tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto*¹ *Vajjī abhiyātukāmo hoti. so evam āha : āhañch' ime Vajjī evaṃmahiddhike evaṃmahānubhāve, ucchecchāmi Vajjī vināsessāmi Vajjī anayavyasanaṃ āpādessāmi Vajjī ti.*

atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāraṃ brāhmaṇaṃ Magadhamahāmattaṃ āmantesi : ehi tvaṃ brāhmaṇa yena bhagavā ten' upasaṃkama, upasaṃkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha : rājā bhante Māgadho Ajātasattu Vedehiputto bhagavato pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati ti, evañ ca vadehi : rājā bhante Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo. so evam āha : āhañch' ime Vajjī evaṃmahiddhike evaṃmahānubhāve, ucchecchāmi Vajjī vināsessāmi Vajjī anayavyasanaṃ āpādessāmi Vajjī ti ; yathā ca te bhagavā vyākaroti taṃ sādhuṃ uggahetvā mamaṃ āroceyyāsi, na hi tathāgatā vitathaṃ bhaṇanti ti.

evam bho ti kho Vassakāro brāhmaṇo Magadhamahāmatto rañño Māgadha Ajātasattussa Vedehiputtassa paṭissutvā, bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ yānaṃ abhirūhitvā, bhaddehi bhaddehi yānehi Rājagahaṃhā niyyāsi, yena Gijjhakūṭo pabbato tena pāyāsi, yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadhamahāmatto bhagavantaṃ etad avoca : rājā bho Gotama Māgadho Ajātasattu Vedehiputto bho Gotamassa pāde sirasā vandati, appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. rājā bho Gotama Māgadho

¹ Son of Bimbisāra, reigned — 494 to — 469. Started Magadha decisively on its imperial career by his conquest of the Vajjī republic in — 483, about three years after the events of the present narrative. The Vajjī republic lay to the north of the Ganges, which formed the frontier between it and Magadha.

Ajātasattu Vedehiputto Vajjī abhiyātukāmo. so evam āha : āhañch' ime Vajjī evaṃmahiddhike evaṃmahānubhāve, ucchecchāmi Vajjī vināsessāmi Vajjī anayavyasanam āpādessāmi Vajjī ti.

tena kho pana samayena āyasmā Ānando bhagavato piṭṭhito ṭhito hoti bhagavantam vījamāno. atha kho bhagavā āyasman-tam Ānandam āmantesi : kin ti te Ānanda sutam, Vajjī abhiñham sannipātā sannipātabahulā ti. sutam me tam bhante Vajjī abhiñham sannipātā sannipātabahulā ti. yāvakīvañ ca Ānanda Vajjī abhiñham sannipātā sannipātabahulā bhavissanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni. kin ti te Ānanda sutam, Vajjī samaggā sannipatanti samaggā vuṭṭha-hanti samaggā Vajjikaraṇīyāni karontī ti. sutam me tam bhante Vajjī samaggā sannipatanti samaggā vuṭṭhahanti samaggā Vajjikaraṇīyāni karontī ti. yāvakīvañ ca Ānanda Vajjī samaggā sannipatissanti samaggā vuṭṭhahissanti samaggā Vajjikaraṇīyāni karissanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni. kin ti te Ānanda sutam Vajjī appaṇṇattam na paññāpentī, paññattam na samucchindanti, yathā paññatte porāṇe Vajjidhamme samādāya vattantī ti. sutam me tam bhante Vajjī appaṇṇattam na paññāpentī, paññattam na samucchindanti, yathā paññatte porāṇe Vajji-dhamme samādāya vattantī ti. yāvakīvañ ca Ānanda Vajjī appaṇṇattam na paññāpessanti, paññattam na samucchin-dissanti, yathā paññatte porāṇe Vajjidhamme samādāya vattissanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni. kin ti te Ānanda sutam Vajjī ye te Vajjīnam Vajji-mahallakā te sakkaronti garukaronti mānenti pūjenti tesañ ca sotabbam maññantī ti. sutam me tam bhante Vajjī ye te Vajjīnam Vajjimahallakā te sakkaronti garukaronti mānenti pūjenti tesañ ca sotabbam maññantī ti. yāvakīvañ ca Ānanda Vajjī ye te Vajjīnam Vajjimahallakā te sakkarissanti garukarissanti mānessanti pūjessanti tesañ ca sotabbam maññissanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā no parihāni. kin ti te Ānanda sutam Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī ti. sutam me tam bhante Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī ti. yāvakīvañ ca Ānanda Vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda Vajjīnam pāṭikañkhā

no parihāni. kin ti te Ānanda sutam Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi abbhantarāni c' eva bāhirāni ca tāni sakkaronti garukaronti mānenti pūjenti tesaṇ ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī ti. sutam me taṃ bhante Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi, abbhantarāni c' eva bāhirāni ca, tāni sakkaronti garukaronti mānenti pūjenti, tesaṇ ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī ti. yāvakīvaṇ ca Ānanda Vajjī yāni tāni Vajjīnaṃ Vajjicetiyaṇi, abbhantarāni c' eva bāhirāni ca, tāni sakkarisanti garukarissanti mānessanti pūjessanti, tesaṇ ca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni. kin ti te Ānanda sutam Vajjīnaṃ arahantesu dhammikarakkhāvaraṇagutti susaṃvihitā, kin ti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ āgatā ca arahanto vijite phāsuma vihareyyun ti. sutam me taṃ bhante Vajjīnaṃ arahantesu dhammikarakkhāvaraṇagutti susaṃvihitā, kin ti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ āgatā ca arahanto vijite phāsuma vihareyyun ti. yāvakīvaṇ ca Ānanda Vajjīnaṃ arahantesu dhammikarakkhāvaraṇagutti susaṃvihitā bhavissati, kin ti anāgatā ca arahanto vijitaṃ āgaccheyyumaṃ āgatā ca arahanto vijite phāsuma vihareyyun ti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihāni ti.

atha kho bhagavā Vassakāraṃ brāhmaṇaṃ Magadhamahā-mattaṃ āmantesi : ekam idāhaṃ brāhmaṇa samayaṃ Vesālīyam¹ viharāmi Sārandaḍe cetiye, tatrāhaṃ Vajjīnaṃ ime satta aparihāniye dhamme desesiṃ, yāvakīvaṇ ca brāhmaṇa ime satta aparihāniyā dhammā Vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu Vajjī sandissanti, vuddhi yeva brāhmaṇa Vajjīnaṃ pāṭikaṅkhā no parihāni ti. evaṃ vutte Vassakāro brāhmaṇo Magadhamahāmatto bhagavantam etad avoca : ekamekena pi bho Gotama aparihāniyena dhammena samannāgatānaṃ Vajjīnaṃ vuddhi yeva pāṭikaṅkhā no parihāni, ko pana vādo sattahi aparihāniyehi dhammehi. akaraṇīyā bho Gotama Vajjī rañṇā Māgadhenā Ajātasattunā Vedhiputtena yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubhedāya. handa ca dāni mayaṃ bho Gotama gacchāma, bahukiccā mayaṃ bahukaraṇīyā ti. yassa dāni

¹ Vesālī : capital of the Vajjī republic.

tvam brāhmaṇa kālaṃ maññasī ti. atha kho Vassakāro brāhmaṇo Magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā pakkāmi.

atha kho bhagavā acirapakkante Vassakāre brāhmaṇe Magadhamahāmatte āyasmantaṃ Ānandaṃ āmantesi : gaccha tvam Ānanda yāvatakā bhikkhū Rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paṭissutvā yāvatakā bhikkhū Rājagahaṃ upanissāya viharanti te sabbe upaṭṭhānasālāyaṃ sannipādetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ tthito kho āyasmā Ānando bhagavantaṃ etad avoca : sannipatito bhante bhikkhusaṃgho, yassa dāni bhante bhagavā kālaṃ maññasī ti.

atha kho bhagavā utthāy' āsanā yena upaṭṭhānasālā ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi, nisajja kho bhagavā bhikkhū āmantesi : satta vo bhikkhave aparihāniye dhamme desessāmi, taṃ suṇātha sādhu kaṃ manasi-karotha bhāsissāmi ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. bhagavā etad avoca : yāvakiṃ ca bhikkhave bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhi yeva bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakiṃ ca bhikkhave bhikkhū samaggā sannipatissanti samaggā vuṭṭha-hissanti samaggā saṅghakaraṇīyāni karissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakiṃ ca bhikkhave bhikkhū appaṇṇattaṃ na paññāpessanti, paññattaṃ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakiṃ ca bhikkhave bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅgha-pariṇāyakā te sakkarissanti garukarissanti mānessanti pūjes-santi tesaṃ ca sotabbaṃ maññissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakiṃ ca bhikkhave bhikkhū uppannāya taṇhāya ponobhavikāya na vasaṃ gacchanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakiṃ ca bhikkhave bhikkhū āraññakesu senāsanesu sāpekhā bhavissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakiṃ ca bhikkhave bhikkhū paccattaṃ yeva satim upaṭṭhāpessanti, kin ti anāgatā

ca pesalā sabrahmacārī āgaccheyyūṃ āgatā ca pesalā sabrahmacārī phāsuṃ vihareyyun ti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvaṇ ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni.

. . . apare pi kho bhikkhave satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhuṃ manasikarotha, bhāssissāmi ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosū, bhagavā etad avoca : yāvakīvaṇ ca bhikkhave bhikkhū satisambojjhaṅgaṃ bhāvēssanti, dhammavicayasambojjhaṅgaṃ bhāvēssanti, viriyasambojjhaṅgaṃ bhāvēssanti, pītisambojjhaṅgaṃ bhāvēssanti, passaddhisambojjhaṅgaṃ bhāvēssanti, samādhisambojjhaṅgaṃ bhāvēssanti, upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni. yāvakīvaṇ ca bhikkhave ime satta aparihāniyā dhammā bhikkhūsu ṭhassanti imesu ca sattasu aparihāniyesu dhammesu bhikkhū sandissanti, vuddhi yeva bhikkhave bhikkhūnaṃ pāṭikaṅkhā no parihāni . . .

tatra sudam bhagavā Rājagahe viharanto Gijjhakūṭe pabbato etad eva bahulaṃ bhikkhūnaṃ dhammiṃ katham karoti : iti sīlaṃ iti samādhi iti paññā, sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitam cittam sammad eva āsavehi vimuccati, seyyathidaṃ kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

2. addasā kho bhikkhave Vipassī kumāro uyyānabhūmiṃ niyyanto mahājanakāyaṃ sannipatitam ; nānārattānaṃ ca dussānaṃ milātaṃ kayiramānaṃ. disvā sārathim āmantesi : kin nu kho so samma sārathi mahājanakāyo sannipatito ; nānārattānaṃ ca dussānaṃ milātaṃ kayirati ti. eso kho deva kālakato nāma ti. tena hi samma sārathi yena so kālakato tena ratham pesehi ti. evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā yena so kālakato tena ratham pesesi. addasā kho bhikkhave Vipassī kumāro petam kālakataṃ. disvā sārathim āmantesi : kim panāyaṃ samma sārathi kālakato nāma ti. eso kho deva kālakato nāma : na dāni tam dakkhinti mātā vā pitā vā aññe vā ñātisālohitā, so pi na dakkhis-

sati mātaraṃ vā pitaraṃ vā aññe vā ñātisālohite ti. kim pana samma sārathi ahaṃ pi maraṇadhammo maraṇaṃ anatīto, mama pi na dakkhinti devo vā devī vā aññe vā ñātisālohitā, ahaṃ pi na dakkhissāmi devaṃ vā devīṃ vā aññe vā ñātisālohite ti. evañ ca deva mayaṇ c' amhā sabbe maraṇadhammā maraṇaṃ anatītā. tam pi na dakkhinti devo vā devī vā aññe vā ñātisālohitā. tvam pi na dakkhissasi devaṃ vā devīṃ vā aññe vā ñātisālohite ti. tena hi samma sārathi alaṇ dān' ajja uyyānabhūmiyā, ito va antepuraṃ paccāniyyāhi ti. evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā tato va antepuraṃ paccāniyyāsi. tatra sudaṃ bhikkhave Vipassī kumāro antepuragato dukkhī dummano pajjhāyati : dhir atthu kira bho jāti nāma, yatra hi nāma jātassa jarā paññāyissati, vyādhi paññāyissati, maraṇaṃ paññāyissatī ti.

... addasā kho bhikkhave Vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ bhaṇḍuṃ pabbajitaṃ kāsāyavasanaṃ. disvā sārathim āmantesi : ayam pana samma sārathi puriso kiṃ kato, sīsaṃ pi 'ssa na yathā aññesaṃ, vatthāni pi 'ssa na yathā aññesaṃ ti. eso kho deva pabbajito nāma ti. kim pan' eso samma sārathi pabbajito nāma ti. eso kho deva pabbajito nāma : sādhu dhammacariyā sādhu samacariyā sādhu kusala-kiriyā sādhu puññakiriyā sādhu avihiṃsā sādhu bhūtānukampā ti. sādhu kho so samma sārathi pabbajito nāma sādhu hi samma sārathi dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṃsā sādhu bhūtānukampā. tena hi samma sārathi yena so pabbajito tena rathaṃ pesehī ti. evaṃ devā ti kho bhikkhave sārathi Vipassissa kumārassa paṭissutvā yena so pabbajito tena rathaṃ pesesi. atha kho bhikkhave Vipassī kumāro taṃ pabbajitaṃ etad avoca : tvam pana samma kiṃ kato, sīsaṃ pi te na yathā aññesaṃ, vatthāni pi te na yathā aññesaṃ ti. ahaṃ kho deva pabbajito nāma ti. kiṃ pana tvam samma pabbajito nāma ti. ahaṃ kho deva pabbajito nāma : sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṃsā sādhu bhūtānukampā ti. sādhu kho tvam samma pabbajito nāma, sādhu hi samma dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihiṃsā sādhu bhūtānukampā ti. atha kho bhikkhave Vipassī kumāro sārathim āmantesi : tena hi samma sārathi rathaṃ

ādāya ito va antepuraṃ paccāniyyāhi. ahaṃ pana idh' eva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmī ti. evaṃ devā ti kho sārathi Vipassissa kumārassa paṭissutvā, rathaṃ ādāya tato va antepuraṃ paccāniyyāsi. Vipassī pana kumāro tatth' eva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.

3. idh' avuso bhikkhunā kammaṃ kātappaṃ hoti. tassa evaṃ hoti — kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmī ti. so nipajjati, na viriyaṃ ārabhati appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriya. idaṃ paṭhamam kusītavatthum. puna ca paraṃ āvuso bhikkhunā kammaṃ kataṃ hoti. tassa evaṃ hoti — ahaṃ kho kammaṃ akāsim, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmī ti. so nipajjati, na viriyaṃ ārabhati . . . pe . . . idaṃ dutiyaṃ kusītavatthum. puna ca paraṃ āvuso bhikkhunā maggo gantabbo hoti. tassa evaṃ hoti — maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmī ti. so nipajjati, na viriyaṃ ārabhati . . . idaṃ tatiyaṃ kusītavatthum. puna ca paraṃ āvuso bhikkhunā maggo gato hoti. tassa evaṃ hoti — ahaṃ kho maggaṃ agamāsim, maggaṃ kho pana me gacchantassa kāyo kilanto, handāhaṃ nipajjāmī ti. so nipajjati, na viriyaṃ ārabhati . . . idaṃ catuttham kusītavatthum.

Translate into Pali :—

Now at that time in Sāketa ¹ the wife of a moneylender had (present tense) an illness-of-the-head (which-had-last-ed-for-) seven-years (use suffix *-ika*). Many great, foremost-of-(all-) regions, doctors had come (but) could not make (her) well. They went (off) taking much gold.

Then Jīvaka Komārabhacca entered Sāketa (and) asked people : “ Who, I say, (is) ill ? Whom (shall) I cure ? ” “ This, O teacher, moneylender's wife has a seven-years-old head-illness. Go, teacher, cure the moneylender's wife.” Then Jīvaka

¹ A city in the kingdom of Kosala, North-West of Magadha.

approached the house of the moneylender, who was a householder, (and) having approached ordered the porter : " Go, I say, O porter, tell the moneylender's wife : A doctor, lady, (has) come ; he wishes to see you." (Saying :) " Yes, teacher," the porter, having assented to Jīvaka Komārabhacca, approached the moneylender's wife, (and) having approached said this to the moneylender's wife : " A doctor, lady, (has) come ; he wishes to see you." " What sort, I say, porter, (of) doctor ? " " Young, lady." " Enough ! I say, porter ; what use is a young doctor to me ? ¹ Many great, internationally-leading doctors have come (and) could not make (me) well. They went taking much gold."

Then the porter (returned to Jīvaka for further instructions) . . . said this to the moneylender's wife : " The doctor, lady, has spoken (*āha*) thus : Don't now (*kira*) lady give anything in advance. When you have become (aorist) well (fem.), then (you) may give me what you wish." " Now I say, porter, let the doctor come."

LESSON 25

Derivation

It was mentioned on p. 6 above that in theory all words are " derived " from roots, the roots being irreducible meaningful elements of the language. It may be noted here that the Buddhist theory of language (accepted by all Schools of Buddhism, though they differ on details) is that it is conventional (*vohāra*). Sounds in themselves are meaningless, but meanings are arbitrarily assigned to groups of sounds by social convention. Quite often these meanings change through usage (*rūḥi*). The Brahmanical (*Mīmāṃsā*) tradition on the other hand holds that language (the Vedic language) is eternal and existed before men made use of it. It is clear that on the Buddhist view analysis and the setting up of roots, suffixes,

¹ *kiṃ . . . karissati*, " what will/can he/it do ? " means much the same as " what's the use of ? "

and inflections is pure abstraction: there are no roots in reality, but we find it convenient to group words around them for descriptive purposes. Some Brahmanical grammarians likewise held that analysis is pure abstraction and that in reality only sentences exist.

The suffixes by the addition of which "derivation" takes place are also meaningful elements, but of a different kind and with much more general meanings (or "grammatical meanings": thus *-ta* is such a suffix, meaning "past participle", "completed action"). A third and last group of meaningful elements, still more general in meaning, is the inflections of verbs and nouns. In the case of verbs it is essential to learn the roots (or prefix + roots, i.e. "verbs") to which the manifold tense stems and participle stems belong, carrying the same meaning with only distinctions of time and mode. In the case of nouns, however, it is usually more convenient to learn the separate words without much attention to derivation, especially as the meanings of nouns derived from a common root are often widely divergent and it is these distinctions of meaning, rather than any similarity, which it is essential to discover and remember.

Primary Derivation

The derivation of a stem directly from a root is called "primary" (*kita*) derivation, and nouns derived in this way are called primary nouns (*kitakanāma*). They include participles, gerunds, infinitives, the agent noun, action nouns, possessive nouns (the *kita* suffix *-in*) and a number of nouns having the suffix *-a* forming their stems. For theoretical purposes several distinct suffixes *-a* are assumed, since their "meanings" are distinct (thus one means "action noun"), or, in some cases, the process of derivation includes an alteration to the root. At least one of these must be noticed as yielding a group of words close to their roots in meaning and forming important nouns from them. To distinguish one suffix from another of the same form a fictitious addition, called an "exponent" (*anubandha*) is attached to it, being a letter not likely to cause confusion by any resemblance to another word or morpheme. A prefixed *ṇ* is a common exponent, since no words begin with *ṇ*. In the present group of words the suffix *-a* is labelled: *ṇa*.

The words thus formed cannot stand alone, but only as the second members of compounds. When *na* is added a root must be strengthened (lengthened) as for the seventh conjugation (*vuddhi*: $a > \bar{a}$, $i > e$, $u > o$); if the root ends in \bar{a} , y is inserted between the root and the suffix. Thus from *kar* we have *-kāra*, "maker," "doer" (as in *kumbhakāro*, "potter"); from *dā* *-dāya*, "giver." (Compare the action noun suffix *a*—no exponent—yielding, e.g., *-kara*—no root strengthening.) The suffix called *ra* requires the elision of the final consonant and proceeding vowel of the root. It is used, e.g., with *gam* and *jan*, yielding the words *-ga* and *-ja*. (The zero suffix which is added for example to the root *bhū* in forming *abhibhū* is called *kvi* (all of which is thus exponent). When *kvi* is added to a root ending in a consonant (e.g. *gam*, *han*) the final consonant is dropped: *ura-ga* (*urago* = "snake"), *saṃ-gha* (*saṃgho*).)

Secondary Derivation

If a new word is derived not directly from a root but secondarily from another word-stem the derivation is called "secondary" (*taddhita*). Nouns thus derived are called secondary nouns (*taddhitanāma*). The suffixes used are distinguished from the primary suffixes, though sometimes they coincide in form with these. Among the secondary nouns (or adjectives) are some possessives (some of those in *in* and all of those in *mant* and *vant*¹), various numeral forms (ordinals, etc.), comparatives in *tara*, abstract nouns and a miscellaneous group. (A number of suffixes forming indeclinables also belong to secondary derivation.) Abstract and other secondary nouns are formed freely in Pali, in principle from any noun or adjective, and their derivation is an important feature of the grammar of the language as well as a useful source of vocabulary.

Abstract Nouns

Abstract nouns are formed by the addition of the suffixes *-tā* (always feminine) or *-tta(m)* (almost always neuter) to existing stems.

¹ These suffixes are known as *ī* (*taddhita*) or *ñī* (*hita*), *mantū*, and *vantū*, where *n* and *u* are exponents (the feminine suffix *-ī* is also known as *ī* by some grammarians, but others label it *ñī*; the feminine possessive is given as *inī*).

devatā (" deity ", " any divine being "—whether " god " or " goddess ") < *devo*
vepullatā (" abundance ") < *vepullam*
itthattam (" this world ", lit. " thus-ness ") < *ittham*
nānattam (" variety ", " diversity ") < *nānā*
mandattam (" ineptitude ") < *manda*
sattattam (" existence ", " being-hood ") double abstract
 < *sant* + *-tta* + *-tta*

Various Secondary Nouns (including Adjectives)

Other secondary nouns are formed by the suffixes *na* (i.e. *-a*, which if the stem already ends in *a* makes no change), *neyya* (i.e. *-eyya*), *(n)ika*,¹ *(n)iya*, *(n)aka*, *(n)ya*, *ima*, *ssa*, and others, with strengthening (lengthening, *vuddhi*) of the first vowel of the word. They are extremely common and a good many have occurred already in the exercises, being listed in the vocabularies as independent words. They may be nouns or adjectives. In the latter case the feminine form usually has its stem in *ī*.

akālika (" timeless ") < *a* + *kālo* + *(n)ika*
aṭṭhaṅgika (" having eight factors ") < *aṭṭha* + *aṅgam* + *(n)ika*
ākiñcaññaṃ (" nothingness ") < *a* + *kiṃ* + *cana* (= *ci*) + *(n)ya*
ānañcam (" infinity ") < *a* + *anto* + *(n)ya*
ānupubba (feminine *ānupubbī*) (" systematic ") < *anu-*
pubba + *(n)a*
ābādhika (" ill ") < *ābādho* + *(n)ika*
āraññaṅka (" living in the forest ") < *araññaṃ* + *(n)aka*
ārogyaṃ (" health ") < *a* + *rogo* + *(n)ya*
āsabha (feminine: *āsabhī*) (" bold ", lit.: " bull-like ")
 < *usabho* (" bull ") + *(n)a* (irregular *vuddhi*)
ehi-passika (" verifiable ") < *ehi* (" come ! ") + *passa*
 (" see ! ") + *(n)ika*
opānayaṅka (" fruitful ", lit.: " leading to ") < *upānayo*
 + *(n)ika*
kāveyyaṃ (" poetry ") < *kavi* + *(n)eyya*

¹ From here the exponents are enclosed in brackets.

- Kosinārako* ("inhabitant/citizen of *Kusinārā*") : suffix (n)aka
gamma ("vulgar") < *gāmo* + (n)ya (*ā* shortened before conjunct)
gāravo ("respect") < *garu* + (n)a
gelaññaṃ ("illness") < *gilāna* + (n)ya (with assimilation, ny > ññ)
cātummahābhūtika ("compounded of the four elements") < *catu(r)* + *mahābhūtaṃ* + (n)ika
jānaṇḍa ("countryman", "country dweller") < *janapada* + (n)a
dāsavyaṃ ("slavery") < *dāso* + *vya*
dhamma (feminine : *dhammī*) ("doctrinal") < *dhammo* + (n)ya (with assimilation of y to m)
negama ("burgher", "bourgeois", "town dweller") < *nigama* ("town") + (n)a
Pāṭaligāmiya ("inhabitant of *Pāṭaligāma*") : suffix (n)iya
pāsāḍika ("lovely") < *pasāda* + (n)ika
ṇonobhava ("leading to rebirth") < *ṇuna(r)* + *bhavo* + (n)ika
majjhima ("middling", "medium") < *majjha* + *ima*
Māgadho ("of *Magadho*", "Magadhan") < *Magadho* + (n)a
Vāseṭṭho ("descendant of *Vasiṭṭho*", "member of the V. clan") < *Vasiṭṭho* + (n)a (irregular change of i > e)
*viriyam*¹ ("energy") < *vīro* + (n)ya (or (n)iya according to some grammarians, but the best explanation appears to be by the junction r + y > riy, since the language tends to avoid such conjunct consonants)
sandittika ("visible") < *sandittā* + (n)ika
sāpateyyaṃ ("property") < *sa* ("own") + *pati* ("lord") + (n)eyya
somanassaṃ ("joy") < *su* + *manas* + *ssa*

Sometimes the distinction of these derived words can be inferred only from the context. E.g. *Gotamo* (clan) = *Gotamo* (the ancestor of the clan) + (n)a.

¹ Usually written with the first *i* short, but it seems in fact to have been pronounced long. (In verse this word sometimes scans as only two syllables : *vir[i]yam* ; here the first *i* might be written short because a conjunct follows it, cf. Lesson 23.

Junction Consonants

A junction consonant is a non-morphological consonant appearing between two vowels in junction. Certain finals given in brackets in this book might be classed as morphological or non-morphological, the exact dividing line being arbitrary. (This bracketing system could be extended.) All are regarded as non-morphological in the medieval grammars, whereas here we have preferred to show some of them as if belonging to certain words by adding them in brackets in cases where only those, and not other junction consonants, appear regularly with these words. Examples are *u(d)*, *du(r)*, *puna(d)*, and *saki(d)*.

Usually hiatus between two vowels is avoided in close junction, and if vowel junction (by elision, etc.) is not made a junction consonant is inserted. These consonants include *t*, *d*, *m*, *y*, *r*.

t may appear after *tasmā* : *tasmātiha*

d may appear after *sammā*, with shortening of *ā* : *bahudeva* (see Vocabulary), *sammadaññā* (cf. *puna*, *saki*, above) ; it may also appear between two words in a compound : *aññadatthu*

m may appear especially where a word is repeated, particularly in forming a compound : *ekameka*

y may appear after or before *i* (vowel > semi-vowel in junction with another vowel ¹) : *pariyā*, *nayidaṃ*

r may appear instead of *y* in similar positions : *yathariva*

v may appear before *u* : *jānapadovuṭṭhāsi*.

(Very rarely, *h* appears before *e* : *hevaṃ*—this should perhaps be taken as emphatic and as in fact the indeclinable *ha*, not a phonetic phenomenon).

Avyayībhāva Compounds

Compounds used as adverbs are fairly common, and we have noted that *bahubbīhis*, like other adjectives, may be so used. Another form of compound, which is always indeclinable, is the *avyayībhāva* (" indeclinable-nature "). In these the first member is an indeclinable or a prefix, the second usually a noun, and the

¹ Cf. in Lesson 23 *te* > *ty*, *su* > *sv*, *iti* > *ity* > *icc*, etc.

compound functions as an indeclinable (cf. in English "along-side"). Whereas in a *tappurisa* or *kammadhāraya* the second member may be said to predominate, and the first to be subordinated to it, in an *avyayībhāva* it is the first member which predominates. The second (final) member regularly has the inflexion of the neuter nominative/accusative singular as indeclinable form.

With a prefix as first member we have for example :—

- ajjhataṃ* "internally" (*adhi* + *attan*, transferred to -a stem)
atibūhaṃ "too much"
anulomaṃ "in natural order", "in normal order" (lit. : "along the hair"—*lomaṃ* = "hair (of the body)")
paccaṭṭhaṃ "individually", "personally"
paṭipathaṃ "in the opposite direction", "the other way"
paṭilomaṃ "in reverse order"

With an indeclinable as first member we have :—

- tiropabbataṃ* "through a mountain" (*tiro* = "through" : rarely used as a separate word)
pacchābhataṃ "after the meal", "after eating"
yathābalaṃ "according to one's ability"
yathābhūtaṃ "as it really is", "according to nature"
yathāmittaṃ "with one's friends"
yāvajīvaṃ "as long as one lives", "all one's life"
yāvadatthaṃ "as much as one wants" (*d* is junction consonant).

Vocabulary

Verbs :—

<i>adhi-vas</i> (I)	causative <i>adhivāseti</i> = agree to stay (i.e. reside, put up, in = acc.), accept an invitation	
<i>anu-(k)kam</i> (I)	<i>anukkamati</i>	walk along
<i>anu-(s)su</i> (V)	<i>anussuṇāti</i>	hear of
<i>abhi-saṃ-budh</i> (III)	<i>abhisambujjhati</i>	become enlightened, attain enlightenment

<i>ava-sar</i> (I) (<i>ava</i> is an alternative form of the prefix <i>o</i>)	<i>avasarati</i>	go down to, approach
<i>ā-pucch</i> (I)	<i>āpucchati</i>	ask leave (of absence)
<i>u(d)-yuj</i> (II)	causative <i>uyyojeti</i>	= dismiss
<i>u(d)-har</i> (I)	<i>uddharati</i>	dig up
<i>jar</i> (III)	<i>jīyati</i>	grow old
<i>nam</i> (I)	<i>namati</i>	bend, incline
<i>ni-gam</i> (I)	<i>nigacchati</i>	undergo, incur
<i>ni(r)-pac</i> (I)	<i>nippacati</i>	concoct
<i>ni-vās</i> (VII)	<i>nivāseti</i>	dress
<i>(p)pa-(k)khal</i> (VII)	<i>pakkhāleti</i>	wash
<i>(p)paṭi-u(d)-ā-vatt</i> (I)	<i>paccudāvattati</i>	turn back again
<i>(p)paṭi-u(d)-(t)thā</i> (I)	<i>paccuṭṭhāti</i>	rise
<i>pari-(g)gah</i> (V)	<i>pariggaṇhāti</i>	occupy
<i>(p)pa-hi</i> (V)	<i>pahināti</i>	send (aorist : <i>pāhesi</i>)
<i>mar</i> (III)	<i>mīyati</i>	die
<i>māp</i> (VII)	<i>māpeti</i>	build
<i>saṃ-har</i> (I)	<i>saṃharati</i>	gather
<i>saṃ-thar</i> (I)	<i>santharati</i>	strew, spread, carpet (the process is not clear, but appears to be a temporary but decorative floor covering)
<i>saṃ-(d)dis</i>	causative <i>sandasseti</i>	= instruct
<i>saṃ-(p)pa-haṃs</i> (VII)	<i>sampahaṃseti</i>	delight (transitive)
<i>saṃ-ā-dā</i>	causative <i>saṃādapeti</i>	= exhort
<i>saṃ-u(d)-tij</i> (VII)	<i>samuttejati</i>	excite, fill with enthusiasm
<i>saṃ-lakkh</i> (VII)	<i>sallakkheti</i>	observe

Nouns :—

<i>adhikaraṇaṃ</i>	case, affair
<i>adhivāsaṇaṃ</i>	acceptance of an invitation
<i>anvayo</i>	inference
<i>apāyo</i>	misery
<i>abhisamayo</i>	insight
<i>ambam</i>	mango fruit (usually neut.)

<i>ambo</i>	mango tree (usually masc.)
<i>āvasathāgāraṃ</i>	rest house, hostel (maintained by a local council as a public service)
<i>udakamaṇi</i> (masc.)	water-jar
<i>uddāpo</i>	foundations
<i>uddeko</i>	sickness, vomiting
<i>upakkilesa</i>	corruption
<i>kasāvaṃ</i>	astringent
<i>kitti</i> (fem.)	fame
<i>toranaṃ</i>	gateway
<i>thambho</i>	column
<i>duggati</i> (fem.)	a bad fate, evil destiny
<i>dussīlo</i>	bad character
<i>dūto</i>	messenger
<i>nādo</i>	roar
<i>nāmarūpaṃ</i>	matter plus mind, sentient body (cf. Lesson 29)
<i>nirayo</i>	purgatory
<i>nissakkanam</i>	escaping, leaving
<i>nīvaraṇam</i>	obstacle (there are five obstacles to escaping from mental attachment to the world : desire, aversion, stupidity, pride—i.e. concern about the opinion of others—and uncertainty)
<i>paṭibāho</i>	repulse, repelling
<i>paṭṭhānam</i>	basis
<i>pañḍurogo</i>	jaundice
<i>padakkhiṇā</i>	reverence, veneration, circumambulation
<i>padīpo</i>	lamp
<i>pākāro</i>	city wall, ramparts
<i>puṭo</i>	bag, package (of merchandise)
<i>phasso</i>	touch, contact
<i>biḷāro</i>	cat
<i>bodhi</i> (fem.)	enlightenment
<i>bodhisatto</i>	being (destined) for enlightenment, future Buddha, Bodhisattva
<i>bhitti</i> (fem.)	wall
<i>bhedanam</i>	opening

<i>muhuttam</i> (or masc.)	moment
<i>vaṇippatho</i>	trade
<i>vanam</i>	a wood
<i>vāhanam</i>	mount (animal or vehicle)
<i>vāhanāgāram</i>	stable, coach-house, mews
<i>vikāro</i>	disorder
<i>vinipāto</i>	ruin
<i>vipatti</i> (fem.)	failure
<i>vivaram</i>	hole
<i>saḷāyatanam</i>	the six spheres (of the senses : five senses + the mind)
<i>sugati</i> (fem.)	good destiny

Adjectives :—

<i>atikkanta</i>	surpassing
<i>anāgata</i>	(means also) future
<i>anupariyāya</i>	circling (- <i>patho</i> = the walk on top of a city wall)
<i>abhikkanta</i>	excellent
<i>abhiñña</i>	learned
<i>abhimukha</i>	facing
<i>avisārada</i>	diffident
<i>uḷāra</i>	mighty
<i>ekaṃsa</i>	definite, decided, confident
<i>kevala</i>	entire, whole
<i>caṇḍa</i>	fierce, irascible
<i>jeguccha</i>	disgusting
<i>tādisa</i>	this sort (of)
<i>dubbalīkaraṇa</i>	weakening
<i>nīca</i>	low, inferior
<i>paccuppanna</i>	present (time)
<i>paṭikkūla</i>	distasteful, disagreeable
<i>pariya</i>	encompassing
<i>pāpaka</i>	bad
<i>bahu</i>	much, many
<i>majjhima</i>	middle, intermediate
<i>medhāvin</i>	intelligent
<i>visārada</i>	confident
<i>visuddha</i>	pure, clear

<i>vūṭṭakattḥa</i>	withdrawn, secluded
<i>sabbasanthari</i>	entirely strewn, having complete carpeting
<i>sambahula</i>	many
<i>sīlavant</i>	virtuous, well conducted

Past Participles :—

<i>nadita</i> (<i>nad</i>)	roared
<i>pasanna</i> ((<i>p</i>) <i>pa-sīd</i> I)	confident in, trusting
<i>pīta</i> (<i>pā</i>)	drunk
<i>vipanna</i> (<i>vi-pad</i>)	failed, lacking, without
<i>sammūḷha</i> (<i>saṃ-muh</i>)	bewildered

Present Participle :—

<i>pariṇāment</i> (causative of <i>pari-nam</i>)	digesting
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Numeral :—

<i>caturāsīti</i> (fem.)	eighty (inflected like <i>jāti</i>)
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Gerunds :—

<i>paricca</i> (<i>pari-i</i>)	going to, going round, encompassing
<i>purakkhatvā</i> (<i>pura(s)-kar</i>) (the prefix <i>pura(s)</i> means "before")	facing

Indeclinables :—

<i>ajjatanāya</i>	for to-day
<i>antamaso</i>	even
<i>kudā</i>	when ?
<i>carahi</i>	therefore, then
<i>paṭigacc' eva</i>	as a precaution
<i>puratthā</i>	east
<i>yathābhirantaṃ</i>	according to one's pleasure, (as long) as one likes
<i>yāvata</i>	as far as
<i>vinā</i>	without (precedes ins.)
<i>sādhū</i>	(also means) please

EXERCISE 25

Passages for reading :—

1. atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena Nālandā¹ tad avasari. tatra sudam bhagavā Nālandāyaṃ viharati Pāvārikambavane. atha kho āyasmā Sāriputto² yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : evaṃpasanno ahaṃ bhante bhagavati na cāhu³ na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro yad idaṃ sambodhiyaṃ ti.

ulārā kho te ayaṃ Sāriputta āsabhi vācā bhāsītā, ekaṃso gahito sīhanādo nadito : evaṃpasanno ahaṃ bhante bhagavati na cāhu na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro yad idaṃ sambodhiyaṃ ti. kin nu Sāriputta ye te ahesuṃ atītaṃ addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā evaṃsilā te bhagavanto ahesuṃ iti pi, evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ iti pī ti. no h' etaṃ bhante. kiṃ pana Sāriputta ye te bhavissanti anāgatam addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca veditā evaṃsilā te bhagavanto bhavissanti iti pi, evaṃdhammā evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti iti pī ti. no h' etaṃ bhante. kiṃ pana Sāriputta ahaṃ te etarahi ahaṃ sammāsambuddho cetasā ceto paricca vedito evaṃsilo bhagavā iti pi, evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā iti pī ti. no h' etaṃ bhante. etth' eva hi te Sāriputta atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ n' atthi. atha kiñ carahi te ayaṃ Sāriputta ulārā āsabhi vācā bhāsītā ekaṃso gahito sīhanādo nadito, evaṃpasanno ahaṃ bhante bhagavati na cāhu na ca bhavissati na c' etarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyo 'bhiññataro yad idaṃ sambodhiyaṃ ti.

¹ A town about a league (*yojanam*) north of Rājagaha, later the site of the most famous Buddhist university.

² The Buddha's leading disciple, who seems to have been largely responsible for the systematic study of his master's doctrines. He predeceased the Buddha, dying at Nālandā shortly after the present episode.

³ *ahu*, 3rd singular "root" aorist of *hū* (see Lesson 30), "there was."

na kho me bhante atitānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi. api ca dhammanvayo vidito. seyyathā pi bhante rañño paccantimaṃ nagaraṃ dalhuddāpaṃ dalhapākāratoraṇaṃ ekadvāraṃ, tatr' assa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā. so tassa nagarassa samantā anupariyāyapathaṃ anukkamaṃ na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso bilāranissakkanamattam pi. tassa evaṃ assa, ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā va dvārena pavisanti vā nikkhamanti vā ti. evaṃ eva kho me bhante dhammanvayo vidito. ye te bhante ahesuṃ atītaṃ addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe, catusu satipaṭṭhānesu supatitṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhimsu. ye pi te bhante bhavissanti anāgataṃ . . . abhisambujjhissanti. bhagavā pi bhante etarahi . . . abhisambuddho ti . . .

atha kho bhagavā Nālandāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ Ānandaṃ āmantesi : āyāṃ' Ānanda yena Pāṭaligāmo ten' upasaṃkamissāma ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmiyā upāsakā bhagavā kira Pāṭaligāmaṃ anupatto ti. atha kho Pāṭaligāmiyā upāsakā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. ekamantaṃ nisinnā kho Pāṭaligāmiyā upāsakā bhagavantaṃ etad avocum : adhivāsetu no bhante bhagavā āvasathāgāraṃ ti. adhivāsesi bhagavā tuṇhībhāvena. atha kho Pāṭaligāmiyā upāsakā bhagavato adhivāsaṇaṃ viditvā utthāy' āsanā, bhagavantaṃ abhivādetvā, padakkhiṇaṃ katvā, yena āvasathāgāraṃ ten' upasaṃkamimsu, upasaṃkamitvā sabbasanthariṃ āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇiṃ patiṭṭhāpetvā telappadīpaṃ āropetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhaṃsu. ekamantaṃ tṭhitā kho Pāṭaligāmiyā upāsakā bhagavantaṃ etad avocum : sabbasanthariṃ santha-

taṃ bhante āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitthāpito, telappadīpo āropito, yassa dāni bhante bhagavā kālaṃ maññati ti.

atha kho bhagavā nivāsetvā pattacīvaraṃ ādāya saddhim bhikkhusaṃghena yena āvasathāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi. bhikkhusaṃgho pi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantam yeva purakkhatvā. Pāṭaligāmiyā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchābhimukhā nisīdimsu bhagavantam yeva purakkhatvā. atha kho bhagavā Pāṭaligāmiye upāsake āmantesi : pañc' ime gahapatayo ādīnavā dussīlassa sīlavipattiyā. katame pañca. idha gahapatayo dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati. ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhugacchati. ayaṃ duttiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno yaṃ yad eva parisam upasaṃkamati, yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam, avisārado upasaṃkamati maṅkubhūto. ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho kālaṃ karoti. ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā.

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya. katame pañca. idha gahapatayo sīlavā sīlasampanno appamā-dādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati. ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhugacchati. ayaṃ duttiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno yaṃ yad eva parisam upasaṃkamati, yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam, visārado

upasaṃkamati amaṅkubhūto. ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūḷho kālaṃ karoti. ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedā param maraṇā sugatiṃ saggaṃ lokaṃ upapajjati. ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā ti. atha kho bhagavā Pāṭaligāmiye upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi, abhikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññathā ti. evaṃ bhante ti kho Pāṭaligāmiyā upāsakā bhagavato paṭissutvā uṭṭhāy' āsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. atha kho bhagavā acirapakkantesu Pāṭaligāmiyesu upāsakesu suññāgāraṃ pāvisi.

tena kho pana samayena Sunīdha-Vassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. tena kho pana samayena sambahulā devatāyo sahaṃs' eva Pāṭaligāme vatthūni pariggaṇhanti. yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

addasā kho bhagavā dibbena cakkhunā visuddhena atikkanta-mānusakena tā devatāyo sahaṃs' eva Pāṭaligāme vatthūni pariggaṇhantiyo. atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ Ānandaṃ āmantesi: ko nu kho Ānanda Pāṭaligāme nagaraṃ māpeti ti. Sunīdha-Vassakārā bhante Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāyā ti.

seyyathā pi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā, evaṃ eva kho Ānanda Sunīdha-Vassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. idhāhaṃ Ānanda addasaṃ dibbena cakkhunā visuddhena atikkanta-mānusakena sambahulā devatāyo sahaṃs' eva Pāṭaligāme vatthūni pariggaṇhantiyo . . . nivesanāni māpetuṃ. yāvata

Ānanda ariyaṃ āyatanaṃ yāvataṃ vaṇippatho idaṃ aggana-garaṃ bhavissati Pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho Ānanda tayo ¹ antarāyā bhavissanti, aggito vā udakato vā mithubhedā vā ti.

atha kho Sunīdha-Vassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimṣu, upasaṃkamitvā bhagavatā saddhiṃ sammodimṣu sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ atṭhaṃsu. ekamantaṃ tṭhitā kho Sunīdha-Vassakārā Magadhamahāmattā bhagavantam etad avocaṃ : adhivāsetu no bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṃghenā ti. adhivāsesi bhagavā tuṇhībhāvena.

atha kho Sunīdha-Vassakārā Magadhamahāmattā bhagavato adhivāsanaṃ veditvā yena sako āvasatho ten' upasaṃkamimṣu upasaṃkamitvā sake āvasathe paṇītaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ kālo bho Gotama niṭṭhitaṃ bhattaṃ ti.

2. atha kho bhikkhave Vipassī bodhisatto aparena samayena eko gaṇasmā vūpakaṭṭho vihāsi. aññen' eva tāni caturāsīti-pabbajitasahassāni agamaṃsu, aññena Vipassī bodhisatto. atha kho bhikkhave Vipassissa bodhisattassa vāsupagatassa rahogatassa patisallīnassa evaṃ cetaso parivitaṃ udapādi : kicchaṃ vatāyaṃ loko āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca. atha ca paṇ' imassa dukkhassa nissaraṇaṃ na ppajānāti jarāmaraṇassa, kudā ssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā ti.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati jarāmaraṇaṃ hoti, kimpaccayā jarāmaraṇaṃ ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu ² paññāya abhisamayo : jātiyā kho sati jarāmaraṇaṃ hoti, jātipaccayā jarāmaraṇaṃ ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati jāti hoti, kimpaccayā jāti ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : bhava kho sati jāti hoti, bhavapaccayā jāti ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho

¹ "Three"—see next Lesson.

² "There was" : "root" aorist of *hū*, see Lesson 30.

sati bhavo hoti, kimpaccayā bhavo ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : upādāne kho sati bhavo hoti, upādānapaccayā bhavo ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati upādānaṃ hoti, kimpaccayā upādānan ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādānan ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati taṇhā hoti, kimpaccayā taṇhā ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati vedanā hoti, kimpaccayā vedanā ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : phasse kho sati vedanā hoti, phassapaccayā vedanā ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati phasso hoti, kimpaccayā phasso ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : saḷāyatane kho sati phasso hoti, saḷāyatana-paccayā phasso ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati saḷāyatanaṃ hoti, kimpaccayā saḷāyatanan ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatanan ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati nāmarūpaṃ hoti, kimpaccayā nāmarūpan ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpan ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : kimhi nu kho sati viññāṇaṃ hoti, kimpaccayā viññāṇan ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇan ti.

atha kho bhikkhave Vipassissa bodhisattassa etad ahosi : paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā, nāparaṃ gacchatī. ettāvata jāyetha vā jīyetha vā miyetha vā cavetha vā upapajjetha vā, yad idaṃ nāmarūpapaccayā viññāṇaṃ,

viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanaṃpaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokapari-devadukkhadomanassupāyāsā sambhavanti, evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti. samudayo samudayo ti kho bhikkhave Vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

atha kho bhikkhave Vipassissa bodhisattassa etad ahoṣi : kimhi nu kho asati jarāmaraṇaṃ na hoti, kissa nirodhā jarāmaraṇanirodho ti. atha kho bhikkhave Vipassissa bodhisattassa yonisomanasikārā ahu paññāya abhisamayo : jātiyā kho asati jarāmaraṇaṃ na hoti, jātinirodhā jarāmaraṇanirodho ti. atha kho bhikkhave Vipassissa bodhisattassa etad ahoṣi : kimhi nu kho asati jāti na hoti . . . nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodhā, nāmarūpanirodhā saḷāyatanaṃnirodho, saḷāyatanaṃnirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānaṃnirodho, upādānaṃnirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti, evaṃ etassa kevalassa dukkhakkhandhassa nirodho hoti. nirodho nirodho ti kho bhikkhave Vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

Translate into Pali :—

Now at that time king Pajjota ¹ had jaundice. Many great, internationally-leading doctors came and could not make (him) well. They took much gold and went. Then king Pajjota sent a messenger into the presence of king Māgadha Seniya Bimbisāra : “ I have this sort (of) illness, let the king (*devo*) please (put first) command Jīvaka the doctor, he will cure me.” Then king Bimbisāra commanded Jīvaka : “ Go, I say, Jīvaka, to Ujjenī ² and cure king Pajjota.” “ Yes, O king,” Jīvaka assented to king Bimbisāra, went to Ujjenī, approached king Pajjota,

¹ King of Avanti, western India.

² Capital of Avanti.

having approached and observed the disorder of king Pajjota said this to king Pajjota : " O king (place second), I will concoct ghee, the king (*devo*) will drink it." " (I) won't, I say, Jivaka. If (*yam*) it is possible for you to make (me) well without ghee, do it. Disgusting to me (is) ghee, distasteful."

Then Jivaka thought : " This sort (of) illness of this king (it) is not possible to make well without ghee. Suppose I concoct ghee (so that it has) astringent-colour, astringent-odour, astringent-taste." Then Jivaka concocted ghee with-various-drugs (so that it was) astringent-colour, astringent-odour, astringent-taste. Then Jivaka thought : " To this king ghee, when drunk (and) digesting, will give vomiting. This king (is) irascible (put first), he may have me killed. Suppose I ask for leave as a precaution." Then Jivaka approached king Pajjota and having approached said this to king Pajjota : " O king, we doctors, you know (*nāma*), at this sort (of) moment dig up roots, gather medicines. O king, please command at (loc.) the stables and gates : let Jivaka go by any mount he likes, let him go by any gate he likes, let him go any time (acc.) he likes, let him enter any time he likes."

LESSON 26

Numerals ¹

The numeral stem *ti*, " three," is inflected in three genders as follows, and used like an adjective :—

	Masculine	Neuter	Feminine
Nom. } Acc. }	<i>tayo</i>	<i>tthi</i>	<i>tisso</i>
Ins.	<i>tthi</i>		<i>tthi</i>
Dat.	<i>tinnam</i>		<i>tissannam</i>
Abl.	<i>tthi</i>		<i>tthi</i>
Gen.	<i>tinnam</i>		<i>tissannam</i>
Loc.	<i>tisu</i>		<i>tisu</i>

¹ See also Lessons 17, 18, and 20.

Of the remaining numerals, the following are inflected and used in the same way as *pañca*, " five " (see Lesson 17) :—

<i>cha(l)</i>	six	(the final <i>l</i> appears only in close junction as in compounds, e.g. <i>chalāṅga-</i> ; it is assimilated to a following consonant ; in certain compounds the form <i>sa(l)</i> is current)
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<i>satta</i>	seven
<i>aṭṭha</i>	eight
<i>nava</i>	nine
<i>dasa</i>	ten
<i>ekādasa</i>	eleven
<i>dvādasa</i>	twelve
<i>teḷasa</i>	thirteen
<i>cuddasa</i>	fourteen
<i>pañṇarasa</i>	fifteen
<i>soḷasa</i>	sixteen
<i>sattarasa</i>	seventeen
<i>aṭṭhādasa</i>	eighteen

The following numerals are used as nouns, they are feminine singular and are inflected like *jāti* (Lesson 20) :—

<i>vīsati</i>	twenty
<i>saṭṭhi</i>	sixty
<i>sattati</i>	seventy
<i>asīti</i>	eighty
<i>navuti</i>	ninety

The following are neuter nouns, they are usually inflected (in the singular) like other neuters in *a*, but may also be used undeclined in the stem form :—

<i>(t)tiṃsa</i>	thirty	(usually <i>tt</i> in compounds)
<i>cattārīsa</i>	forty	(also found in a feminine form <i>cattārīsā</i> inflected like <i>kathā</i> : Lesson 17)
<i>paññāsa</i>	fifty	(also <i>-ā</i> feminine).

The remaining intermediate numbers are compounds having the usual inflections of the last member :—

<i>ekūnavīsati</i>	19	(<i>ekūna</i> = one less than-) (<i>ekūnapaññāsa</i> 49)
<i>ekavīsati</i>	21	(<i>ekānavuti</i> 91, and <i>ekatimsa</i> against the usual doubling)
<i>dvāvīsati</i>	22	(<i>dvāsaṭṭhi</i> 62, but <i>dvattimsa</i> 32 and <i>dvecattārīsam</i> 42)
<i>tevīsati</i>	23	(<i>tettimsa</i> 33)
<i>catuvīsati</i>	24	(<i>caturāsīti</i> 84, <i>catucattārīsā</i> 44)
<i>pañcavīsati</i>	25	
<i>chavīsati</i>	26	(<i>chattimsa</i> 36 with doubling of the <i>t</i>)
<i>sattavīsati</i>	27	
<i>aṭṭhavīsati</i>	28	(<i>aṭṭhasaṭṭhi</i> 68)
<i>ekūnatimsa</i>	29	

Numerals which are nouns are generally used appositionally in the same case (but singular) as the noun they refer to (cf. *sata* and *sahassa*, Lesson 17). They may also form compounds with these nouns.

Fractions :—

aḍḍho (masc. or adjective, also spelt *addho*) "half" :—

aḍḍhayojanam, "half a league"

upaḍḍha (adjective or neuter) "half" :—

upaḍḍham divasam, "half a day"

upaḍḍhapatham, "halfway" (adverb)

—"and a half" is expressed by prefixing *aḍḍha-* to the next higher numeral :—

(*diyaḍḍho*, "one and a half," not found in *Dīgha*)

aḍḍhateyya, "two and a half"

(*aḍḍhuḍḍha*, "three and a half," only in later texts)

(the rest are regular)

aḍḍhatelasa, "twelve and a half"

—for other fractions the ordinals are used, and they may be compounded with *bhāgo*, "part" :—

catuttha, "a quarter"

catutthabhāgo, "one fourth," "a quarter"

(On *satam* and *sahassam* see Lesson 17.)

The formation of numerals above 100 is somewhat fluid, and may be illustrated by the following examples.

101-199 may be formed by making compounds in which the odd amount is prefixed to the hundred, just as in 21, etc., the units are prefixed to the tens. Often, however, the word specifying what is enumerated is inserted between the odd amount and the hundred :—

saṭṭhivassasata 160 years

(*chasaṭṭhisata* 166—not in the *Dīgha*)

Alternatively the odd amount may follow the hundred as a separate word, followed by *ca*, “and,” as connective (this method is rare in prose and may be characterized as poetic and elevated).

200, etc., are generally expressed by two words (note agreement : *tīṇi*, etc., neuter) :—

dve satāni 200

tīṇi satāni 300

cattāri satāni 400

pañca satāni 500

Here also compounds may be formed, though the simple compound seems rare and probably does not occur in the *Dīgha* (it would be liable to confusion if singular collective or part of a larger compound : *dvisata* = 102 or 200, though *dvisatāni* would be clear). Frequently a construction with *-matta* (“measure”) is used, including the objects enumerated (cf. the preceding paragraph) as follows :—

timattāni paribbājakasatāni “300 wanderers”

201, etc., may be formed like 101, etc., as a compound including a compound for the hundreds or as separate groups of words joined by *ca*. In the former case the regular construction is of the type :—

vīsativassasata-¹ “320 years”

cattārīsachabbassasata-¹ “640 years”

¹ The examples quotable from the *Dīgha* are in larger compounds (*bahubbhis*), e.g. : *vīsativassasatāyukā puttā*, “sons having a life of 320 years.” In independent compounds in *-sata* we would expect the plural *-satāni*.

For 250, etc., there is a special construction using the fraction *aḍḍha* and the next higher hundred (cf. "two and a half" above) :—

aḍḍhateyyavassasatāni " 250 years "

1,001, etc., may be formed in the same ways as 101, etc. Note for example :—

aḍḍhateyyavassasahassāni " 2,500 years "

2,000, etc., are formed like 200, etc. :—

dve sahasāni 2,000

—or in compound form *dhevassasahassa-*

cattāri sahasāni 4,000

One also finds a continuing reckoning by hundreds above 1,000 :—

saddhim tiṃsamattehi paribbājakasatehi " with 3,000 wanderers "

aḍḍhatelaṣāni bhikkhusatāni " 1,250 monks "

Through the ten thousands we have :—

vīsati bhikkhusahasāni " 20,000 monks " (may also be written in compound with *vīsati*)

tiṃsa bhikkhusahasāni " 30,000 monks "

cattārīsa bhikkhusahasāni " 40,000 monks "

saṭṭhi bhikkhusahasāni " 60,000 monks "

sattati vassasahasāni " 70,000 years "

asīti vassasahasāni " 80,000 years "

(these may all be written as compounds, with plural inflection).

Likewise the intermediate numbers :—

dvecattārīsa nāgasahasāni " 42,000 elephants "

caturāsīti itthisahasāni " 84,000 women "

caturāsītināgasahasāni " 84,000 elephants "

100,000 is *satasahasam*, which is used like *satam* and *sahasam* and like them is prominent in reckoning (1,000,000 is not prominent, being merely ten hundred thousands). Higher

numbers are formed in the same way as between 1,000 and 100,000 :—

aṭṭhasatṭhibhikkhusatasahassam (N.B. singular) " 168,000 monks "

cuddasa satasahassāni satṭhi ca saḥassāni cha ca satāni
1,460,600

catuvīsati satasahassāni 2,400,000

asīti bhikkhusatasahassāni " 8,000,000 monks "

If such compounds are used as adjectives (*ṇika*) may be added.

The ordinals not yet given are usually formed by adding the suffix *ma* (fem. *mī*) to the cardinals. Sometimes the cardinals themselves are used with ordinal meaning.

Miscellaneous numeral expressions :—

" more than " : *paropaññāsa(m)*, " more than fifty "

" many " : *aneka* either compounded or *anekāni satāni*, etc.

The pronoun *katama*, " which ? ", " which one ? ", usually introduces an enumeration with explanations.

kati, " how many ? ", is inflected in the plural only like an adjective in *i*, but the nominative-accusative is *kati* for all genders.

" times " : *sakim* or *sakid eva* " once " or
" only once "
dvikkhattum " twice "
tikkhattum " three times "
chakkhattum " six times "
katikkhattum " how many
times ? "

(these are all in-
declinables)

" fold," *tividha* " triple ", " threefold "
etc. :

dvidhā (ind.) " in two " (division)

sattadhā (ind.) " in seven "

multiples : *diguṇam* (or *dvi-*) " double "

catugguṇa " fourfold ", " quadruple " (e.g. four thicknesses).

Distributive numbers ("x each") are formed by simple repetition (*āmenḍita*).

The full declension of *ubho*, "both," is :—

Nominative and accusative	<i>ubho</i>
Instrumental	<i>ubhohi</i>
Dative	<i>ubhinnaṃ</i>
Ablative	<i>ubhohi</i>
Genitive	<i>ubhinnaṃ</i>
Locative	<i>ubhosu</i>

(Note also *ubhato*, "on both sides")

Digu Compounds

The last of the six classes of compound (cf. Lesson 13) is the *digu*,¹ which may be regarded as a sub-variety of the *kammadhāraya*. Here the first member is a numeral, the second a noun, and the compound functions as a noun (cf. in English "twelvemonth"). The compound may be either a neuter singular (collective) noun or a plural (individual) of the gender of the second member (cf. the *dvanda*, Lesson 15). As collectives we have for example :—

catuddisaṃ, "the four directions" (*catu(r)* + *disā*)
saḷāyatanam, "the six spheres," "the six senses"
 (*cha(l)*/*sa(l)* + *āyatanam*)
sattāham, "seven days," "a week"

As plural with unchanged gender we have :—

catuddisā, "the four directions"

Past Participle Active

Past participles which are active (of either transitive or intransitive verbs) are formed by the addition of two suffixes, usually to the same form of the root as is used in the ordinarily passive past participle. Very few of them are used. Like other participles they may be used either as verbs or as adjectives. In the former construction they take an agent in the nominative and may take a patient in the accusative.

¹ *digu* = *dvi* + *go* ("cow" : cf. Lesson 29), an example of the class. It means "a two-cow", "a pair of cows", and may be explained as *dve gāvo* (*gāvo* is the plural of *go*).

The less infrequent suffix is *tāvin*, which is inflected like other stems in *in* :—

<i>bhuj</i>	<i>bhuttāvin</i>	having eaten, who has eaten
<i>vi-ji</i>	<i>vijitāvin</i>	who has conquered, who had conquered

The suffix *tavant(u)* may be considered as the possessive suffix *vant(u)* (whose declension it follows) added to the past participle in *ta*¹ :—

<i>vas</i>	<i>vusitavant</i>	who has lived (well)
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(this appears to be the only example in regular use ; it has a special meaning, applying to the life of monks ; it is always an adjective).

Example of construction with patient :—

gahapatissa . . . bhojanam bhuttāvissa . . ., “ of a householder . . . who has eaten a meal . . . ”

Vocabulary

Verbs :—

<i>anu-kamp</i> (I)	<i>anukampati</i>	be compassionate, have compassion (acc.)
<i>anu-bandh</i> (I)	<i>anubandhati</i>	follow
<i>anu-budh</i> (III)	<i>anubujjhati</i>	understand
<i>apa-lok</i> (VII)	<i>apaloketi</i>	take leave, give notice
from the noun <i>udānam</i> , cf. Lesson 28 on denominatives	<i>udāneti</i>	speak with exaltation, speak with joy
<i>u(d)-ā-har</i> (I)	<i>udāharati</i>	speak, say, promulgate
<i>upa-nam</i> (I)	causative <i>upanāmeti</i>	= offer, serve (dat. of person and acc. of thing)
<i>upa-sam-har</i> (I)	<i>upasaṃharati</i>	visualize as, imagine as (2 acc's.)
<i>o-lup</i> (II)	causative <i>olumpeti</i>	= scrape off
<i>o-lok</i> (VII)	<i>oloketi</i>	look at
<i>ni(r)-pat</i> (I)	<i>nippatati</i>	flee
<i>ni-vatt</i> (I)	causative <i>nivatteti</i>	= turn back (transitive)

¹ The past participle suffix is sometimes labelled *kta*, or in our notation (*k*)*ta*.

(p)pa-kās (I)	(pakāsati, shine : poetic only, and not in the <i>Dīgha</i>)	
	causative <i>pakāseti</i> = show	
(p)paṭi-ā-sis ¹ (II)	<i>paccāsimṣati</i>	hope for, expect
(p)paṭi-(g)gah (V)	causative <i>paṭiggaheti</i> = make receive, accept	
(p)paṭi-(p)pa- nam (I)	<i>paṭippanamati</i>	abate (causative = check)
(p)paṭi-(p)pa- (s)sambh (I)	<i>paṭippassambhati</i>	abate, be allayed
(p)paṭi-bhā (I)	<i>paṭibhāti</i>	be clear
(p)paṭi-vatt (I)	<i>paṭivattati</i>	turn back
(p)paṭi-vidh (III)	<i>paṭivijjhati</i>	penetrate, comprehend
(p)pa-bandh (I)	<i>pabandhati</i>	bind
pari-ni(r)-vā (I) (or III)	<i>parinibbāti</i>	attain extinction, attain liberation
pari-har (I)	<i>pariharati</i>	watch over, protect
poṭh (VII)	<i>poṭheti</i>	snap (fingers)
vi-ci (V)	<i>vicināti</i>	investigate, search out
saṃ-tapp (VII)	<i>santappeti</i>	(also) satisfy
saṃ-(p)pa-var (VII)	<i>sampavāreti</i>	feast (transitive)
saṃ-bhū (VII)	<i>sambhāveti</i>	catch up with (acc.)

Nouns :—

<i>akkho</i>	axle
<i>abhijjhā</i>	desire (with loc. of object)
<i>ambakā</i>	mango woman
<i>ayyaputto</i>	master, Mr., (plur :) gentlemen (especially when addressed by ladies, including their wives)
<i>alaṅkāro</i>	ornament, adornment
<i>assāso</i>	reassurance
<i>āmalakam</i>	emblic myrobalan (a medicinal fruit)
<i>ārāmo</i>	park
<i>āhāro</i>	district

¹ Or (p)paṭi-āsis since *sis* never appears by itself and *ā* may not be a prefix here (but part of the root).

<i>udānaṃ</i>	exalted utterance, joyful utterance
<i>upatṭhāko</i>	attendant, follower
<i>ulūmpo</i>	boat, canoe
<i>okāro</i>	meanness, degradation, vanity
<i>-jālo</i>	become
<i>titthaṃ</i>	landing place, jetty, crossing place, ferry, beach (for bathing and drinking)
<i>dīpo</i>	island
<i>domanassaṃ</i>	(may also mean) aversion
<i>nekkhammaṃ</i>	renunciation
<i>netti</i> (fem.)	leading, tendency
<i>paṭipadā</i>	way
<i>paṭivedho</i>	penetration, comprehension
<i>pallalaṃ</i>	pool
<i>pānīyaṃ</i>	water (drinking water)
<i>punabbhavo</i>	rebirth
<i>pubbaṇho</i>	morning
<i>malaṃ</i>	dirt
<i>māyā</i>	trick
<i>yugaṃ</i>	yoke
<i>rajanam</i>	dye
<i>velā</i>	bank, time, occasion
<i>saṃkilesa</i>	defilement
<i>saṃkhāro</i>	force, energy, activity, combination, process, instinct, habit (a very difficult word to find an exact equivalent for ; “force”, with a restricted technical sense attached to it, is probably the best. <i>saṃkhāro</i> means the force, or forces, manifested in the combina- tion of atoms into all the things in the universe, in the duration of such combina- tions—as in the life-span of a living being— and in the instincts and habits of living beings, which are to be allayed by the practice of meditation (<i>jhāna</i>). It is one of the five basic groups (<i>khandha</i>) of kinds of things in the universe : matter, sensa- tion, perception and consciousness being the others)

<i>saraṃ</i>	lake
<i>sikkhā</i>	training
<i>hatthinikā</i>	she-elephant

Adjectives :—

<i>anupassin</i>	observing
<i>udagga</i>	lofty, elated
<i>uddesika</i>	referring to
<i>odāta</i>	white
<i>kalla</i>	proper
<i>gāmin</i>	going
<i>jara</i>	old, aged
<i>duṭṭha</i>	evil, vile, corrupt
<i>nīla</i>	blue
<i>pīta</i>	yellow
<i>madhuraka</i>	drunk, intoxicated
<i>mudu</i>	supple
<i>vuddha</i>	old
<i>saññata</i>	restrained
<i>sāmukkaṃsaka</i>	exalted, sublime

Past Participles :—

<i>adhivuttha</i>	accepted
(<i>adhi-vas</i>)	
<i>āṇatta</i> (<i>āṇa</i>	ordered
causative)	
<i>onīta</i> (<i>o-nī</i>)	withdrawn, removed
<i>suddha</i> (<i>sudh</i>	cleaned
(III))	

Future Passive Participle :—

<i>peyya</i> (<i>pā</i>)	to be drunk, drinkable
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Gerunds :—

<i>adhiṭṭhāya</i> (<i>adhi-</i>	having fixed one's attention on, having
(<i>t</i>) <i>ṭhā</i>)	resolved on
<i>paṭicca</i> ((<i>p</i>) <i>paṭi-i</i>)	conditioned by, because of (usually with
	acc. ; sometimes spelt <i>paticca</i>)

<i>bhojetvā</i> (<i>bhuj</i> (II) causative)	having fed
<i>vatvā</i> (<i>vac</i>)	having said
<i>vineyya</i> (<i>vi-nī</i>)	having eliminated, having disciplined
<i>visajja</i> (<i>vi-sajj</i>)	getting over, leaving behind

Indeclinables :—

<i>anantaram</i>	without omission
<i>aparam</i>	further
<i>aparāparam</i>	successively
<i>abāhiraṃ</i>	without exclusion, without excluding anyone
<i>dūrato</i>	in the distance
<i>yathāsandiṭṭhaṃ</i>	with one's acquaintances
<i>yathāsambhattaṃ</i>	with one's comrades
<i>yāva</i> (also means)	until, as long as
<i>viya</i>	like (enclitic : this is the usual prose form ; in verse we find also <i>va</i>)
<i>sadā</i>	always
<i>svātanāya</i>	for tomorrow

EXERCISE 26

Passages for reading :—

1. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattaci-
varam ādāya saddhiṃ bhikkhusaṃghena yena Sunīdha-
Vassakārānaṃ Magadhamahāmattānaṃ āvasatho ten'
upasaṃkami, upasaṃkamtivā paññatte āsane nisīdi. atha kho
Sunīdha-Vassakārā Magadhamahāmattā Buddhapamukhaṃ
bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā
santappesaṃ sampavāresaṃ. atha kho Sunīdha-Vassakārā
Magadhamahāmattā bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ
aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdiṃsu.
ekamantaṃ nisinne kho Sunīdha-Vassakāre Magadhamahā-
matte bhagavā imāhi gāthāhi anumodi :—

yasmaṃ padese kappeti vāsaṃ paṇḍitajātiko
sīlavant' ettha bhojetvā saññate brahmacārino,

yā tattha devatā assu tāsam dakkhiṇam ādise,¹
tā pūjitā pūjayanti² mānitā mānayanti² nam.

tato nam anukampanti mātā puttam va orasam
devānukampito poso³ sadā bhadraṇi³ passatī ti.

atha kho bhagavā Sunīdha-Vassakāre Magadhamahāmatte
imāhi gāthāhi anumoditvā utthāy' āsanā pakkāmi.

tena kho pana samayena Sunīdha-Vassakārā Magadha-
mahāmattā bhagavantam piṭṭhito piṭṭhito anubaddhā honti,
yen' ajja samaṇo Gotamo dvārena nikkhamissati tam Gota-
madvāram nāma bhavissati, yena titthena Gaṅgam nadim
tarissati tam Gotamatittham bhavissati ti. atha kho bhagavā
yena dvārena nikkhami tam Gotamadvāram nāma ahoṣi.

atha kho bhagavā yena Gaṅgā nadī ten' upasaṃkhami. tena
kho pana samayena Gaṅgā nadī pūrā hoti samatitthikā kāka-
peyyā. app ekacce manussā nāvam pariyesanti app ekacce
ulumpam pariyesanti app ekacce kullam bandhanti aparāparam
gantukāmā. atha kho bhagavā seyyathā pi nāma balavā puriso
sammiñjitam vā bāham pasāreyya pasāritam vā bāham
sammiñjeyya, evam evam Gaṅgāya nadiyā orimatīre antarahito
pārimatīre paccuṭṭhāsi saddhim bhikkhusamghena. addasā
kho bhagavā te manusse app ekacce nāvam pariyesante app
ekacce ulumpam pariyesante app ekacce kullam bandhante
aparāparam gantukāme. atha kho bhagavā etam attham
viditvā, tāyam velāyam imam udānam udānesi :—

ye taranti aṇṇavam saram ; setum katva⁴ visajja pallalāni,
kullam hi jano pabandhati, nittiṇṇā medhāvino janā ti.

atha kho bhagavā āyasmantam Ānandam āmantesi : āyām'
Ānanda yena Koṭigāmo ten' upasaṃkamissāmā ti. evam
bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho
bhagavā mahatā bhikkhusamghena saddhim yena Koṭigāmo
tad avasari. tatra sudam bhagavā Koṭigāme viharati. tatra
kho bhagavā bhikkhū āmantesi : catunnam bhikkhave
ariyasaccānam ananubodhā appaṭivedhā evam idaṃ dīgham

¹ Poetic form of optative of ā-dis (I) "dedicate", 3rd singular.

² In verse frequently e > aya.

³ Poetic forms, poso = puriso and bhadraṇi = bhaddāni.

⁴ Poetic form of katvā.

addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ
 ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa
 ananubodhā appaṭivedhā evaṃ idaṃ dīghaṃ addhānaṃ
 sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. dukkha-
 samudayassa bhikkhave ariyasaccassa ananubodhā appaṭi-
 vedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitaṃ saṃsaritaṃ
 mamañ c' eva tumhākañ ca. dukkhanirodhassa bhikkhave
 ariyasaccassa . . . pe . . . dukkhanirodhagāminiyā paṭipadāya
 bhikkhave ariyasaccassa ananubodhā appaṭivedhā evaṃ idaṃ
 dīghaṃ addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva
 tumhākañ ca. tayidaṃ bhikkhave dukkhaṃ ariyasaccaṃ
 anubuddhaṃ paṭividdhaṃ, dukkhasamudayaṃ ariyasaccaṃ
 anubuddhaṃ paṭividdhaṃ, dukkhanirodhaṃ ariyasaccaṃ
 anubuddhaṃ paṭividdhaṃ, dukkhanirodhagāmini paṭipadā
 ariyasaccaṃ anubuddhaṃ paṭividdhaṃ, ucchinnā bhavataṇhā,
 khīṇā bhavanetti, n' atthi dāni punabbhavo ti. idaṃ avoca
 bhagavā, idaṃ vatvā sugato athāparaṃ etad avoca satthā :—

catunnaṃ ariyasaccānaṃ yathābhūtaṃ adassanā
 saṃsitaṃ ¹ dīghaṃ addhānaṃ tāsū tās' eva jātisu.
 tāni etāni diṭṭhāni bhavanetti samūhatā
 ucchinnaṃ mūlaṃ dukkhassa n' atthi dāni punabbhavo ti.

*

*

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assosi kho Ambapālī gaṇikā bhagavā kira Vesāliyaṃ
 anuppatto Vesāliyaṃ viharati mayhaṃ ambavane ti. atha kho
 Ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā,
 bhaddaṃ yānaṃ abhirūhitvā bhaddehi bhaddehi yānehi
 Vesāliyā niyyāsi, yena sako ārāmo tena pāyāsi. yāvatikā
 yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā va
 yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ
 abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho
 Ambapālī gaṇikaṃ bhagavā dhammiyā kathāya sandassesī
 samādapesi samuttejesi sampahaṃsesi. atha kho Amba-
 pālīgaṇikā bhagavatā dhammiyā kathāya sandassitā samā-
 dapitā samuttejitā sampahaṃsitā bhagavantaṃ etad avoca :—
 adhivāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ

¹ Poetic form of the past participle of *saṃ-sar*.

bhikkhusaṃghenā ti. adhivāsesi bhagavā tuṇhībhāvena. atha kho Ambapālīgaṇikā bhagavato adhivāsanam veditvā utthāy' āsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

assosum kho Vesālikā Licchavī bhagavā kira Vesālim anuppatto Vesāliyam viharati Ambapālivane ti. atha kho te Licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddam yānam abhirūhitvā bhaddehi bhaddehi yānehi Vesāliyā niyyimsu. tatr' ekacce Licchavī nīlā honti nīlavanna nīlavatthā nīlālaṅkāra, ekacce Licchavī pītā honti pītavanna pītavatthā pītālaṅkāra, ekacce Licchavī lohitaṅkā honti lohitaṅkā nīlavatthā lohitaṅkā, ekacce Licchavī odātā honti odātavanna odātavatthā odātālaṅkāra.

atha kho Ambapālīgaṇikā daharānam daharānam Licchavīnam akkheṇa akkham cakkheṇa cakkam yugena yugam paṭivaṭṭesi. atha kho Licchavī Ambapālim gaṇikam etad avocum : kiṃ je Ambapāli daharānam daharānam Licchavīnam akkheṇa akkham cakkheṇa cakkam yugena yugam paṭivaṭṭesi ti. tathā hi pana me ayyaputtā bhagavā nimantito svātanāya bhattam saddhim bhikkhusaṃghenā ti. dehi je Ambapāli etaṃ bhattam satahassenā ti. sace pi me ayyaputtā Vesālim sāhāram dassatha evaṃmahantaṃ bhattam na dassāmi ti. atha kho te Licchavī aṅgulī poṭhesum jit' amhā vata bho ambakāya, vañcit' amhā vata bho ambakāyā ti. atha kho te Licchavī yena Ambapālivanam tena pāyimsu.¹

addasā kho bhagavā te Licchavī dūrato va āgacchante, disvā bhikkhū āmantesi : yesam bhikkhave bhikkhūnam devā Tāvatisā aditthā, oloketha bhikkhave Licchaviparisam, avaloketha² bhikkhave Licchaviparisam upasaṃharatha bhikkhave Licchaviparisam Tāvatisaparisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā, pattikā va yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. ekamantaṃ nisinne kho te Licchavī bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. atha kho te Licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etad avocum : adhivāsetu no bhante bhagavā svātanāya bhattam

¹ Irregular 3rd plural aorist of yā.

² *ava* is poetic form of *o*.

saddhiṃ bhikkhusaṃghenā ti. adhivutthaṃ kho me Licchavī svātanāya Ambapālīgaṇikāya bhattan ti. atha kho te Licchavī aṅgulī poṭhesuṃ : jit' amhā vata bho ambakāya, vañcit' amhā vata bho ambakāyā ti. atha kho te Licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

atha kho Ambapālīgaṇikā tassā rattiya accayena sake ārāme paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi : kālo bhante niṭṭhitaṃ bhattan ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya saddhiṃ bhikkhusaṃghena yena Ambapālīgaṇikāya parivesanā ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho Ambapālīgaṇikā Buddhapaṃkhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi. atha kho Ambapālīgaṇikā bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ aṇṇataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapālīgaṇikā bhagavantaṃ etad avoca : imāhaṃ bhante ārāmaṃ Buddhapaṃkhaṃ bhikkhusaṃghassa dammi¹ ti. paṭiggahehi bhagavā ārāmaṃ. atha kho bhagavā Ambapālīgaṇikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāy' āsanā pakkāmi.

tatra pi sudaṃ bhagavā Vesāliyaṃ viharanto Ambapālivaṇe etad eva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti : iti sīlaṃ iti samādhiṃ iti paññā, sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso, samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā, paññāparibhāvitaṃ cittaṃ sammad eva āsavehi vimuccati seyyathidaṃ kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

atha kho bhagavā Ambapālivaṇe yathābhirantaṃ viharitvā āyasmantaṃ Ānandaṃ āmantesi : āyāma' Ānanda yena Beluvagāmake ten' upasaṃkamissāma ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena Beluvagāmake tad avasari. tatra sudaṃ bhagavā Beluvagāmake viharati.

tatra kho bhagavā bhikkhū āmantesi : etha tumhe bhikkhave, samantā Vesāliyaṃ yathāmittaṃ yathāsandiṭṭhaṃ yathā-

¹ "I give," elevated form of *demi*.

sambhattam vassam¹ upetha, aham pana idh' eva Beluvagāmake vassam upagacchāmī ti. evam bhante ti kho te bhikkhū bhagavato paṭissutvā samantā Vesālim yathāmittam yathāsandiṭṭham yathāsambhattam vassam upagañchum, bhagavā pana tatth' eva Beluvagāmake vassam upagañchi.

atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālā vedanā vattanti mārāṇantikā. tā sudam bhagavā sato sampajāno adhvāseti avihaññamāno. atha kho bhagavato etad ahosi: na kho me tam patirūpaṃ² yo 'ham anāmantetvā upaṭṭhāke anapaloketvā bhikkhusamgham parinibbāyeyyam. yan nunāham imam ābādham viriyena paṭippanāmetvā jīvitasaṃkhāram adhiṭṭhāya vihareyyam ti. atha kho bhagavā tam ābādham viriyena paṭippanāmetvā jīvitasaṃkhāram adhiṭṭhāya vihasi. atha kho bhagavato so ābādho paṭippassambhi.

atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi. atha kho āyasmā Ānando yena bhagavā ten' upasaṃkami, upasaṃkamtva bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisīno kho āyasmā Ānando bhagavantam etad avoca: diṭṭhā me bhante bhagavato phāsu, diṭṭham me bhante bhagavato khamanīyam. api hi me bhante madhurakajāto viya kāyo, disā pi me na pakkhāyanti, dhammā pi maṃ na paṭibhanti bhagavato gelaññena, api ca me bhante ahosi kā cid eva assāsamattā, na tāva bhagavā parinibbāyissati na yāva bhagavā bhikkhusamgham ārabba kiñ cid eva udāharatī ti.

kim pan' Ānanda bhikkhusamgho mayi paccāsimati. desito Ānanda mayā dhammo anantaram abāhiraṃ karitvā; na tatth' Ānanda tathāgatassa dhammesu ācariyamutṭhi. yassa nūna Ānanda evam assa aham bhikkhusamgham pariharissāmī ti vā mamuddesiko bhikkhusamgho ti vā so nūna Ānanda bhikkhusamgham ārabba kiñ cid eva udāhareyya. tathāgatassa kho Ānanda na evam hoti aham bhikkhusamgham pariharissāmī ti vā mamuddesiko bhikkhusamgho ti vā. kim Ānanda tathāgato bhikkhusamgham ārabba kiñ cid eva udāharissati. aham kho pan' Ānanda etarahi jinno vuddho mahallako addhagato vayo anuppatto, asītiko me vayo vattati. seyyathā pi Ānanda

¹ Wanderers put up for the rainy season when travel was impossible. The word *vassam* came to be used for this putting up.

² In some words *pati-* is sometimes found instead of *paṭi-*.

jarasakaṭaṃ veghamissakena ¹ yāpeti, evaṃ eva kho Ānanda veghamissakena maññe tathāgatassa kāyo yāpeti. yasmim Ānanda samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhim upasampajja viharati, phāsukato Ānanda tasmim samaye tathāgatassa kāyo hoti.

tasmāt ih' Ānanda attadīpā viharatha attasaraṇā anañña-saraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā. kathaṃ c' Ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo. idh' Ānanda bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiññhādomanassaṃ, evaṃ kho Ānanda bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo. ye hi keci Ānanda etarahi vā mamaṃ vā accayena attadīpā viharissanti attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā, tamatagge ² me te Ānanda bhikkhū bhavissanti ye keci sikkhākāmā ti.

2. tesam Vipassī bhagavā araham sammāsambuddho ānupubbikatham kathesi, seyyathidam dānakatham silakatham saggakatham kāmānaṃ ādīnavam okāram saṃkilesam nekhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññasi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā Buddhānaṃ sāmukkaṃsika dhammadesanā tam pakāsesi, dukkham samudayaṃ nirodham maggaṃ. seyyathā pi nāma sudham vattham apagatakālakam sammad eva rajanam paṭiggaṇheyya, evaṃ eva Khaṇḍassa ca rājaputtassa Tissassa ca purohitaputtassa tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhum udapādi : yaṃ kiñci samudayadhammaṃ, sabban taṃ nirodhadhamman ti.

¹ "held together with straps," "bound up with bands" (?)—the precise meaning of *vegga*, which occurs only in this expression, seems to be unknown; *missaka* = "mixed with," "combined with."

² "Highest of all": according to the Commentary this is *tama* = "most" + *agge* joined by a junction consonant; another explanation is that we have here *tamatā*, "mostness."

Translate into Pali :—

Now at that time king Pajjota had a she-elephant called Bhaddavatikā, a fifty-league-er (per day). Then Jīvaka offered ghee to king Pajjota (saying :) “ Let the king (*devo*) drink astringent (put first).” Then Jīvaka having made king Pajjota drink ghee went to the elephant-hall and fled from the city on the she-elephant Bhaddavatikā. Then to king Pajjota that ghee (which was) drunk (and) digesting gave vomiting. Then king Pajjota said this to people : “ I say, I have been made to drink ghee by the vile Jīvaka. Now ! I say, search out doctor Jīvaka ! ” “ O king, (he has) fled from the city on Bhaddavatikā the she-elephant.”

At that time king Pajjota had a slave called Kāka, a sixty-league-er, born of ¹ non-human beings. Then king Pajjota ordered Kāka the slave : “ Go, I say, Kāka, turn back doctor Jīvaka (saying :) ‘ Teacher, the king has you turned back (double causative).’ These doctors now (*nāma*) I say, Kāka, have-many-tricks, don’t accept anything of him (gen.).” Then Kāka the slave caught up with Jīvaka whilst on the road, at Kosambī,² having (*kar*, present participle) breakfast. Then the slave Kāka said this to Jīvaka : “ Teacher, the king has you turned back.” “ Wait, I say, Kāka, until I have eaten (present tense). Well ! I say, Kāka, have-something-to-eat-yourself ! ³ ” “ Enough, teacher ! I am ordered by (gen.) the king : ‘ These doctors now, Kāka, I say, have many tricks, don’t accept anything from him.’ ” At that time Jīvaka Komārabhacca was eating (present tense) an emblic myrobalan (after) scraping off the medicine (medicinal part) with (his) nail, and was drinking water. Then Jīvaka said this to the slave Kāka : “ Well ! I say, Kāka, eat (some) emblic myrobalan and drink (some) water yourself ! ” ⁴

¹ *paṭicca*.

² On the Yamunā near its confluence with the Ganges ; capital of Vatsa, a kingdom situated centrally between Avantī, Magadha, and Kosala.

³ *bhujjassu*, 2nd singular imperative “ middle ” or reflexive of *bhuj* (II) (cf. Lesson 28).

⁴ *pivassu*.

LESSON 27

Text, Sentence, and Clause

The doctrine that what is given in language consists of sentences (*vākya* or *vyañjana*), and that smaller pieces such as words are grammatical abstractions, has been noted in earlier lessons. It will have been noticed in the earlier exercises that the sentence itself, though in a sense complete, is often obscure in the absence of any context : that is to say a genuine sentence, especially a short sentence, taken from the texts at our disposal has a strongly prehensive and dependent quality, the meaning being only vaguely given by the sentence alone. The precise meaning with which a sentence is charged in its context drains out of it when it is detached. The wholeness of a sentence is at best a grammatical independence (with certain reservations) and a more or less vague meaning cohering in this grammatical complex. We have to begin from a much larger piece of text in order to discover the precise meaning of a sentence. In our exercises the longer reading passages are fairly adequate for this, but some of the shorter ones are for example stories told in a wider context which is not given, in order to enforce some point, or parts of discourses in which the protagonist is unknown or the general trend of argument not given.

The actual textual units of the *Dīghanikāya* are its thirty-four *suttantas* or dialogues (or *pariyāyas*, discourses), which are independent in their contexts (though interlocking as regards the Buddhist doctrines enunciated, to the exposition of which all the arguments and narratives tend, and having many passages in common). These are of varying length, the longer ones being subdivided into chapters (*bhāṇavāra*) as convenient portions for reading at a stretch. A *bhāṇavāra* is said to contain 8,000 syllables. Each *suttanta* begins with the statement *evam me sutam*, which is traditionally ascribed to Ānanda as the first reciter of the *Nikāyas* when they were compiled (orally at first) after the *Parinibbāna*. This is followed by an introductory narrative (*nidāna*) *ekam samayam . . .* giving the situation, and this by the dialogue (*sutta*). The main dialogue usually develops from a leading question (*pañha* or *pucchā*). The elaborate exposition (*niddesa*) of a question of doctrine is a unit of

discourse intermediate between the *suttanta* and the sentence, which is prominent in the traditional exegesis of Pali texts. Sometimes we can distinguish sections of text intermediate in length between the *niddesa* and the sentence, marked by a uniformity of tenses (e.g. the "historical present", etc.) and other elements. (Lesson 24 on the use of auxiliary verbs contains some indications of "aspect", etc., running through sections of text.) These sections are usually much longer than the conventional modern paragraph, and may run to as much as ten pages.

Such larger units relate to broad trends in meaning and the wider contexts in which the texts have to be interpreted. Whatever concerns grammatical structure is dealt with in terms of the sentence. In Pali this may extend to a "period" of some complexity and of the length of a "paragraph". No higher grammatical unit than the sentence being distinguished in our grammars, we may regard a series of "sentences" separated by the conventional punctuation, if linked by conjunctive indeclinables, anaphoric pronouns, etc., as a single "sentence" for our purposes, though a distinct term such as "period" may be useful to distinguish it from the minimal grammatically independent unit. The traditional punctuation is light, somewhat fluid, and not highly articulated: there is simply a half stop and a full stop. Modern editors have often disregarded it and introduced conventions of their own, the passages in this book being taken from such an edition, with some moderation in the direction of the tradition. The punctuation is thus not decisive in determining sentences, and grammatical considerations override it.

"A sentence (*vākya* or *vyañjana*) is a group of words (*padasamūha*) which is unified in meaning (*atthasambaddha*) and of limited extent (*padesa-pariyosāna*)"—Aggavaṃsa. The "meaning" intended here is primarily grammatical meaning: the words in the sentenceprehend one another syntactically, the full grammatical explanation of one word relates it to other words and all those words which are thus interlocked constitute one sentence. The object of adding "of limited extent" is presumably to indicate that we should distinguish as sentences the smallest units which can be separated without breaking any

syntactical connection, disregarding the looser connections with the wider context. The simple sentence is unified by grammatical relations and concord, e.g. between a verb and its agent and nouns in other cases relating to the action, between nouns by the genitive case relation or by compounding, between nouns and attributes by concord of case, sometimes gender, and number or by compounding, and so on. It may be affirmative or negative, interrogative, etc., as shown by indeclinables. A sentence may have a verb or be nominal, it may also have more than one verb (e.g. a string of verbs grammatically parallel to one another).

More complex sentences or "periods" may be organized in a number of ways. We can perhaps distinguish seven main elements of period construction as follows :—

(1) conjunction (connection by conjunctive indeclinables : Lesson 17),

(2) "paratax" (connection by the anaphoric pronoun : Lesson 5),

(3) subordination ("hypotax", connection of a relative—"bound"—clause to a main—"free"—clause by a relative pronoun or indeclinable : Lesson 12),

(4) compounding (a compound, especially a *bahubbīhi*, equivalent to a subordinate clause : Lesson 19),

(5) the infinite verb (participles, including absolute constructions, the gerund and the infinitive may be used to connect a subordinate action to the main action : Lessons 8, 10, 16, and 19 ; it should be noted that the distinction between participles and adjectives is not absolute and that some words listed as adjectives may function as participle "predicates"),

(6) direct speech (concluded by the indeclinable marker *ti*, sometimes *iti* : Lesson 6),

(7) chaining (by a repeated word, see examples below ; other forms of parallelism also are used).

All these elements can be repeated and combined. With the exception of subordination and chaining they have been described above. Here we may note a few examples of them in the Passages for Reading :—

(1) conjunction : Exercise 19, first Passage, towards the end of the second paragraph—*pi* (repeated several times, but with

abbreviation) ;—Exercise 23, third Passage, sixth paragraph, towards the end—*ca* (repeated) ;—Exercise 25, first Passage, first paragraph—*na ca* repeated,

(2) paratax : Exercise 19, first Passage—opens with *te* referring to the characters already introduced (see Exercise 17),

(3) subordination : Exercise 19, first Passage, last sentence of second paragraph—*ye* (pronoun) ;—third paragraph—*yadā* (indeclinable),

(4) compounding : Exercise 19, first Passage, first paragraph—*dvīhatīhapāyāto* = “ when . . . ”, series of *bahubbīhis* in the middle of the same sentence = “ who . . . ”,

(5) infinite verbs : Exercise 19, first Passage, second paragraph—gerunds : *paṭissutvā*, *chaddetvā* ;—second Passage, near beginning—present participle : *caramāno* ;—fourth paragraph, towards the end—past participle : *adhigato* ;—third Passage, near beginning—past participle : *jāto* ;—Exercise 24, first Passage, sixth paragraph—gerunds and past participles ; Exercise 19, third Passage—opens with locative absolute ; Exercise 18, second Passage, about two-thirds down—past participle *bhuttā* and infinitive *pariyesitum* ; Exercise 24, first Passage, fourth paragraph—adjective equivalent to a participle : *pāṭikaṅkha* (in this case in the main clause),

(6) direct speech : Exercise 19, first Passage—numerous *ti* clauses ;—also Exercise 23, third Passage, sixth and following paragraphs,

(7) chaining : Exercise 24, first Passage—*yāvakiṃvaṃ* repeated many times in parallel sentences ;—Exercise 26, first Passage, end of fourth paragraph after the break—*jit' amhā vata bho ambakāya, vañcit' amhā vata bho ambakāya* ;—Exercise 18, second Passage, in the sentence *bhuttā* . . . referred to just above, the words *kāmā* . . . *kāme* link the two clauses. A detailed investigation of chaining, including repeated (or contrasted) forms (e.g. Exercise 23, third Passage, end of sixth paragraph from the end, three “ asyndetic ” aorists : *nisedhesum* . . . *akamsu* . . . *chindimsu*—of contrasting forms—the following paragraph closing with the three corresponding futures), would take us further into the field of stylistics and poetics than would be convenient here.

Relative Clauses

The subordinate or relative clause, or "bound clause" (terminology varies), is the most important and most frequent of all the elements in Pali period building. It is also the most complex and varied in structure and meaning and requires careful study. The formal indication of such clauses is that they open with a relative pronoun or indeclinable, that is the pronouns and indeclinables in *ya-* and certain other indeclinables which may be classed as relatives : *sace*, *ce* (enclitic), *hi* (enclitic), *seyyathā*. Similarly the relative adjective *yāvataka* (/ *-ikā*) may open a relative clause. The usages governing the relative pronoun (concord) have been briefly stated in Lesson 12. The doubled relative expressing a generalization should be noted. The subordinate clauses with indeclinables, classified according to the indeclinables which introduce them, are as follows (the use of correlative demonstratives is fairly free, and quite frequently they are omitted altogether) :—

yaṃ is the most general or "empty" relative, and may serve simply as marker of a relative clause (in which case it may be translated "that") much as *ti* marks direct speech. It may also introduce indirect speech (which, however, is extremely rare compared with direct), a supposition (*parikappa*), a concession (*anumati*), a cause, or merely a qualification (*araha*, *satti*)—cf. the relative pronoun. The optative tense appears as usual in hypothetical cases (cf. Lesson 14). Examples :—

anacchariyaṃ kho paṇ' etaṃ Ānanda, yaṃ manussabhūto kālaṃ kareyya = "but this is not surprising, Ānanda—that a human being should die"

yaṃ passanti . . . brāhmaṇā candimasuriye . . . , pahonti candimasuriyānaṃ sahavyatāya maggaṃ desetum = "whereas priests . . . see the sun and moon . . . , can they teach the way to union with the sun and moon?"

yaṃ taṃ jātaṃ . . . taṃ vata mā palujjī ti, n' etaṃ thānaṃ vijjati = "that that (which is) born . . . it should not decay (lit. : 'indeed let it not decay!'—direct speech) is impossible"

thānaṃ kho paṇ' etaṃ Kassapa vijjati, yaṃ viññū . . . evaṃ

vadeyyum . . . = " but there exists the case, Kassapa, that discerning persons . . . may say thus . . . "

yam pi bho samaṇo Gotamo Campaṃ anuppatto . . . atith' amhākaṃ samaṇo Gotamo = " and since, sir, the philosopher Gotama has arrived at Campā . . . the philosopher Gotama is our guest "

yam sukho bhavaṃ taṃ sukhā mayam = " if his honour is happy we are happy "

Some combinations of *yam* (= *yad*) with other indeclinables may be exemplified briefly :—

yad agge (= " since ", " since the day that/when ") : *yad agge ahaṃ Mahāli bhagavantam upanissāya viharāmi, na ciram tīṇi vassāni, dibbāni hi kho rūpāni passāmi . . . no ca kho dibbāni saddāni suṇāmi . . .* = " Mahāli, since I have lived depending on (as pupil) the fortunate one, nearly three years, though I have seen divine forms (sights : *rūpaṃ* is applied to any object of vision) . . . I have not heard divine sounds . . . "

yad idam (= " such as," " as," " to wit," " i.e.," " namely "—identification or specification) : *akaraṇīyā va . . . Vajjī rañṇā . . . yad idam yuddhassa* = " the Vajjīs . . . are quite invincible (' impossible ') by the king . . . i.e. by war "; *cirassam¹ kho bhante bhagavā imam pariyāyam akāsi yad idam idh' āgamanāya* = " after a long time/at last, sir, the fortunate one has taken (' made ') this course, namely (for) coming here "

yathā is the next most general or empty relative after *yam*, but with consecutive sense and that of manner, or sometimes of comparison, reason, or purpose :—

yathā te khomeyya tathā naṃ vyākareyyāsi = " as it may please you (as you like) so you may explain it ", " you may explain it as you please "

yathā bhante devatānaṃ adhippāyo, tathā hotu = " let it be as the gods wish, sir ! "

yathā . . . vyākaroti taṃ . . . āroceyyāsi = " you must inform (me) . . . how he explains it "

¹ Indeclinable : " at last," " after a long time."

atthi paṭipadā yathā paṭipanno sāmam yeva ñassati = "there is a way following which one will find out oneself"

yathā va paṇ' eke bhonto samanabrāhmaṇā . . . evarūpaṃ bījagāmabhūtagāmasamārambhaṃ anuyuttā viharati . . . iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato samaṇo Gotamo = "but (where)as, sirs, some priests and philosophers . . . live practising such destroying (*samārambho* = 'undertaking', 'falling upon') of living beings (*bhūtagāmo*) and plants (*bījagāmo*) . . . so the philosopher Gotama is abstaining from such destroying of living beings and plants" (*evārūpa* = *evamrūpa* = "of such a kind", *bahubbīhi*—cf. Lesson 22)

yathā nu kho imāni bhante puthusiṭṭhāyatanāni . . . sakkā nu kho bhante evam evaṃ diṭṭhe va dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetum = "sir, as/like these many (*puthu* = many, various) craft-circles (men of various trades) . . . is it possible, sir, in the same way to declare a visible fruit of the profession of philosophy in the visible world (*dhammo*) ?"

tena hi bho mama pi suṇātha, yathā mayam eva arahāma taṃ bhavantam Gotamaṃ dassanāya upasaṃkamtum = "now listen to me, how/why we ought to (*eva* = it is we who ought to) go to see the honourable Gotama"

paḥoti me samaṇo Gotamo tathā dhammaṃ desetum yathā ahaṃ imaṃ kaṅkhādhammaṃ paṇaheyyaṃ = "the philosopher Gotama can teach me the doctrine so that (or : 'in such a way that') I may renounce this element/idea of doubt (*kaṅkhā*)"

The remaining relatives are more specialized in meaning :—

seyyathā introduces a simile :—

atha kho bhagavā seyyathā pi nāma balavā puriso . . . bāhaṃ pasāreyya . . . evaṃ evaṃ . . . pārimatīre paccutṭhāsi = "then the fortunate one, just as a strong man . . . might stretch out his arm, just so . . . he arose on the further shore" (for a more complex example see the first Passage of Exercise 25, third paragraph).

sace introduces a condition, concession, or hypothesis (observe use of tenses : cf. Lesson 14 and the notes below) :—

sace te agaru, bhāsassu = " if (it is) not troublesome (*garu*) to you, speak "

sace . . . yāceyyāsi . . . atha . . . adhivāseyya = " if you were to ask (request, *yāc* (I)) . . . then . . . he might accept "

sace kho ahaṃ yo yo . . . ādiyissati tassa tassa dhanam anuppadassāmi, evaṃ idaṃ adinnādānaṃ pavaddhissati = " if I grant money to whoever takes . . . , in that way this stealing will increase "

sace na vyākarissasi, aññena vā aññaṃ paṭicarissasi, tuṇhī vā bhavissasi, pakkamissasi vā ; etth' eva te sattadhā muddhā phalissati = " if you don't explain, or evade (*paṭi-car* (I)) irrelevantly, or are silent, or go away ;— your head will split in seven right here "

sace pana tumhākaṃ . . . evaṃ hoti . . . tiṭṭhalha tumhe = " if you . . . think thus . . . don't trouble "

sace agāraṃ ajjhāvasati, rājā hoti . . . sace kho pana . . . pabbajati, ahaṃ hoti . . . = " if he lives at home he will be a king . . . but if he goes forth he will be a perfected one . . . "

ce (enclitic) is similar :—

ito ce pi so . . . yojanasate viharati, alam eva . . . upasaṃkamituṃ = " even if he . . . lives a hundred leagues from here, it is proper . . . to approach "

te ce me evaṃ puṭṭhā āmo ti paṭijānanti = " if they are so questioned by me they admit ' yes ' "

taṃ ce te purisā evaṃ āroceyyuṃ . . . api nu tvaṃ evaṃ vadeyyāsi . . . = " then if men were to inform you . . . would you perhaps say thus . . . ? "

ahañ ce va kho pana . . . abhivādeyyaṃ, tena maṃ sā parisā paribhaveyya = " but if I . . . were to salute, that assembly might despise me for it (therefore) "

yadi, " whether," is associated in meaning with *sace* :—

taṃ kim maññasi mahārāja, yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmaññaṃ phalaṃ no vā = " then what do you think, great king—whether, that being so, it is a visible fruit of the profession of philosophy or not ? "

jānāhi yadi vā taṃ bhavantam Gotamam tathā santam yeva saddo abbhuggato yadi vā no tathā, yadi vā so bhavam Gotamo tādiso yadi vā na tādiso = "learn whether the report disseminated about that honourable Gotama is true, or whether not true, whether that honourable Gotama (is) this sort or not this sort "

yam yad eva parisam upasamkamati, yadi khattiyaparisam, yadi brāhmaṇaparisam, yadi gahapatiparisam, yadi samanaparisam ; visārado upasamkamati, amāṅkubhūto = "whatever assembly he may go to, whether of the nobility, of the priests, of householders, of philosophers, he approaches confidently, unashamed."

Notes on Tenses.—It appears from the above examples that if the condition, etc., and its result are purely hypothetical (in the view of the speaker or narrator) the verbs in both relative and main clauses will be in the optative. If the result is considered certain the ("indicative" tenses) present and future are used : the present for an "eternal truth" (result which is always true or certain) and the future for a particular case (which is certain, but might not be under different circumstances), the same tense being used in both clauses. Variations on the latter construction are the use of other tenses or infinite verbs in place of the present if the main clause is an injunction or command or wish (imperative), if there is a special infinite construction (such as *alam* with the infinitive above, expressing an injunction), or if a past participle is used to express the condition, presumably recognizing or stressing that the antecedent action is completed ("present-perfect") before the resulting action takes place. With *yadi* the present tense (or present or past participle or a nominal clause) is used, since the disjunction as a whole is certain (one alternative at least, even all the alternatives, being true).

yadā indicates time and/or a condition, in the latter case with the tense usage just noted :—

yadā aññāsi . . . sattham pāyāpesi = "when he knew . . . he made the caravan set out "

yadā aññāsi . . . atha . . . pakāsesi = "when he knew . . . then he showed "

yadā bhagavā tamhā samādimhā vutthito hoti, atha mama vacanena bhagavantam abhivādehi = "when the fortunate one has come out from that concentration, then greet the fortunate one with my words ('speech')"

yadā . . . nikkhamati . . . pātubhavanti = "when . . . he leaves . . . they appear"

yadā . . . nikkhamati, tadā . . . kampati = "when . . . he leaves, then . . . it quakes"

(the above are similar constructions with and without the correlative *tadā*, which evidently is optional)

yadā . . . passeyyāsi . . . atha me āroceyyāsi = "if/when . . . you should see . . . then you should inform me."

yato usually introduces a cause, sometimes the place of origin :—

yato kho Vāsetthā sattā . . . upakkamimsu paribhuñjitum, atha tesam sattānam sayampabhā antaradhāyi = "because, Vāsetthas, beings fell upon . . . to eat, then the self-luminosity of those beings disappeared"

yato kho bho ayam attā . . . vinassati, na hoti param maraṇā, ettāvatā kho bho ayam attā sammā samucchinno hoti = "since, sir, this soul . . . perishes utterly, is not after death, so far, sir, this soul has been completely annihilated"

yato . . . brāhmaṇo sīlavā ca hoti . . . sammā vadeyya = "because . . . a priest is well conducted . . . he may rightly say"

yato . . . bhikkhu averam avyāpajjham mettacittam bhāveti . . . ayam vuccati Kassapa bhikkhu samaṇo iti . . . = "because . . . a monk develops a benevolent mind, without hatred, non-violent . . . this monk, Kassapa, is called a philosopher . . ."

yato kho bho ayam attā . . . paricāreti, ettāvatā . . . patto hoti = "since, sir, this soul . . . enjoys itself, to that extent it has attained . . ."

yato ca candimasuriyā uggacchanti yattha ca ogacchanti . . . anuparivattanti = "whence the sun and moon rise and where they set . . . they (priests) turn towards"

yasmā, "because," "since," is a rarely used synonym of *yato*. It is used with the correlative *tasmā* :—

*yasmā ca kho Kassapa aññatr' eva imāya mattāya . . .
sāmaññaṃ vā hoti brahmaññaṃ vā dukkaraṃ sudukkaraṃ,
tasmā etaṃ kallaṃ vacanāya : dukkaraṃ sāmaññaṃ . . . ti*
= "and because, Kassapa, apart from this merely
(' this measure ') . . . the profession of philosophy or the
profession of priesthood (is) a hard task, a very hard
task, therefore it is proper to say : ' The profession of
philosophy is a hard task . . . ' "

hi also usually introduces a cause or reason (but is enclitic), though this sense is sometimes imprecise, extending to the adducing of a relevant factor ; *hi* clauses generally follow their main clauses, and a series of such *hi* clauses may be adduced :—

suppaṭipann' attha mārisā ¹ . . . *mayam pi hi mārisā evam
pi paṭipannā ekantasukhaṃ lokaṃ upaṭannā* = "be
practising good, dear sirs, . . . for we, dear sirs, thus
practising have been reborn in a world of extreme
happiness "

āroceyyāsi, na hi tathāgatā vitathaṃ bhaṇanti = "you should
inform (me—of what he says), for thus-gone ones do not
speak untruth "

*acchariyaṃ vata bho abbhutaṃ vata bho puññānaṃ gati
puññānaṃ vipāko ; ayaṃ hi rājā . . . manusso, aham pi
manusso ; ayaṃ hi rājā . . . paricāreti devo maññe, aham
paṇ' amhi 'ssa dāso . . .* = "surprising, methinks (this
is a soliloquy), wonderful, methinks, is the destiny of
merits, the result of merits ; for this king . . . is a man,
I too am a man ;—for this king . . . enjoys himself as if
a god, but I am his slave . . . "

. . . *sabbapāṇabhūtahitānukampī viharatī ti ; iti vā hi . . .
vaṇṇaṃ vadamāno vadeyya* = " ' . . . he lives com-
passionate for the welfare of all living beings ' ; or thus,
for example, . . . he may speak, speaking praise. "

¹ *mārisa* (only vocative, singular and plural) polite and affectionate address customary among the gods, used also by gods addressing men (as here) : "sir," "dear sir," "my friend," "dear boy."

yāva (the *yāva* clause often follows its main clause) :—

yāv' assa kāyo thassati tāva nam dakkhinti devamanussā
= " as long as his body remains, so long gods and men
will see him "

tasmāt iha Cunda yaṃ vo mayā cīvaram anuññātaṃ, alaṃ vo
taṃ yāvad eva sītassa paṭighātāya . . . = " therefore, in
this case, Cunda, the robe which is allowed you by me is
sufficient for you just as long as it keeps off the cold . . . "
(lit. : for the keeping off, *paṭighāto*, of cold, *sītam*)

na tāva bhagavā parinibbāyissati na yāva bhagavā bhik-
khusaṃgham ārabha kiñ cid eva udāharati = " the
fortunate one will not attain *nibbānam* as long as the
fortunate one has something to promulgate about the
community of monks "

na tāva . . . pajjalissati yāva . . . na vandissati = " it will
not light as long as . . . he has not paid respect . . . "

yāvākīvaṃ :—

yāvākīvaṃ . . . samaggā sannipatissanti . . . vuddhi yeva
Ānanda Vajjīnaṃ pātikaṅkhā . . . = " as long as . . . they
assemble united . . . only increase of the Vajjis (is)
probable, Ānanda, . . . "

yāvatā :—

yāvatā Ānanda ariyaṃ āyatanam . . . idaṃ agganagaram
bhavissati = " Ānanda, as far as the Āryan sphere
(extends) . . . this will be the supreme city. "

yattha :—

yattha Himavantapasse . . . tattha vāsaṃ kappesum
= " where on the side of the Himālaya . . . there they
arranged a dwelling place "

yattha sīlam tattha paññā, yattha paññā tattha sīlam
= " where there is virtue there is wisdom, where
wisdom, virtue "

te . . . jāneyyum yatth' ime cattāro mahābhūtā aparisesā
nirujjhanti = " they . . . may know where these four
elements absolutely end "

yattha paṇ' āvuso sabbaso vedayitam n' atthi, api nu kho

tattha asmī ti siyā = "but where, sir, experience is completely absent ("not"), would there be there the thought 'I am'?"

mayam . . . na jānāma yattha vā brahmā yena vā brahmā yaḥim vā brahmā = "we . . . do not know where God is or which way God is or whereabouts God is"

yena (cf. last example) :—

yena Nālandā tad avasari = "he went down to(wards) Nālandā"

Relative adjective :—

yāvataka (feminine *-ikā*) :—

yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā, . . . upasaṃkami = "having gone by carriage as far as (there was) ground for a carriage, having alighted from the carriage, . . . approached"

Examples of Complex Sentences

Examples of the combination of various elements in a larger sentence or period :—

yathā kathaṃ pana te mahārāja vyākamsu, sace te agaru, bhāsassu (two subordinate clauses ; the whole connected to its wider, dialogue, context by *pana*)

kin nu Sāriputta ye te ahesuṃ atītam addhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, evaṃsīlā te bhagavanto ahesuṃ iti pi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ iti pi ti (subordinate clause and two direct speech clauses with *iti* ; the whole is interrogative direct speech)

yadā aññāsi dutiyo satthavāho bahunikkhanto kho dāni so sattho ti bahū tinaṃ ca kaṭṭhaṃ ca udakaṃ ca āropetvā satthaṃ pāyāpesi (subordinate clause containing a direct speech clause, followed by infinite clause with gerund and main clause : the clauses here, as frequently in manuscripts and printed editions, are not separated by punctuation)

yadā bhagavā aññāsi Kūṭadantaṃ brāhmaṇaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ,

atha yā Buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi : dukkhaṃ, samudayaṃ, nirodhaṃ, maggaṃ (subordinate clause containing a series of *bahubbīhis*, with main clause containing another subordinate clause ; the last four words specify *taṃ*)

Channo Ānanda bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo ¹ na anusāsitaṃ (two clauses joined by paratax, the first containing a subordinate clause, the second a "chain" of future passive participles equivalent to a string of "parallel" verbs)

cirapaṭikāhaṃ bhante bhagavantaṃ dassanāya upasaṃkamtukāmo, api ca devānaṃ Tāvatisānaṃ kehi ci kehi ci kiccakaraṇīyehi vyāvaṭṭo evāhaṃ nāsakkhiṃ bhagavantaṃ dassanāya upasaṃkamtum (conjunction, and infinite constructions depending on a main verb).

Order

The normal order of clauses is that a subordinate clause precedes its main clause. Inversion of this order, like inversion of word order, may be used to emphasize the words thus placed first. For example :—

tassa te āvuso lābhā, tassa te suladdhaṃ, yassa te tathāgato pacchimam piṇḍapātaṃ bhuñjitvā parinibbuto = " it is a gain for you, sir, it was well obtained for you, that the thus-gone attained liberation after eating your last offering of alms " (*lābhā* can be taken as an indeclinable form, or as plural)—here instead of a plain statement that this circumstance is a gain we have an emotive assertion (intended to reassure the person spoken to) stressing the words *lābhā* and *suladdhaṃ*.

The clause order is inverted when the whole sentence is interrogative :—

katame ca pana te bhikkhave dhammā gambhīrā . . . ye tathāgato . . . pavedeti = " now which, monks, are those profound doctrines . . . which the thus-gone . . . makes known ? "

¹ Future passive participle of *o-vad* I, " admonish."

In connection with word order ¹ (*thāna*, "position") we may add here two rules.

Vocatives are usually placed second, like enclitics, except when following one or more enclitics (as in the two examples just quoted). They are never sentence or clause initials, but may be displaced to the end of a clause, as in the sentence quoted earlier in this lesson :—

*anacchariyam kho pan' etam Ānanda, yam manussabhūto
kālam kareyya*

which is also an example of rhetorical inversion of both clause order and word order stressing the word *anacchariyam*. Here perhaps the close link between *etam* and *anacchariyam* (= "this is not surprising"), or more probably the fact that *etam* as correlative (with *yam*) would normally be initial, displaces *Ānanda* to the end (the two enclitics occupy the second position in the inverted clause).

The length of words (number of syllables) may decide the order of words where this is not otherwise determined (as in a string of grammatically parallel words) :—

taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammam = "that
which is born, become, synthesised, subject to the law
of decay"

atītānāgatapaccuppanna = "past, future and present".

Vocabulary

Verbs :—

<i>añch</i> (I)	<i>añchati</i>	turn (on a lathe)
<i>anu-rakkh</i> (I)	<i>anurakkhati</i>	look after, retain
<i>ā-bhuj</i> (I*)	<i>ābhujati</i>	fold the legs
<i>ā-sev</i> (I)	<i>āsevati</i>	practice
<i>upa-ā-dā</i> (III)	<i>upādiyati</i>	be attached
<i>ni(r)-car</i> (VII)	<i>nicchāreti</i>	bring up
<i>ni(r)-yat</i> (VII)	<i>niyyādeti</i>	hand over, give in charge of
<i>ni-vatt</i> (I)	<i>nivattati</i>	go back
<i>(p)pa-(g)gah</i> (V)	<i>paggaṇhāti</i>	apply
<i>(p)paṭi-ā-vam</i> (I)	<i>paccāvamati</i>	swallow back

¹ Cf. Lessons 1, 6, 10, 11, and 12 (interrogation).

(p)pa-dhā (I)	padahuti	exert
(p)pa-luj (III)	palujjati	decay
(p)pa-(s)sambh (I)	passambhati	become calm (causative = make calm)
(p)pa-(s)sas (I)	passasati	breathe out
pā	(aorist apāyi)	
bahulī-kar (VI)	bahulīkaroti	cultivate
bhī (I)	(bhāyati, aorist bhāyi ¹)	be afraid
yāc (I)	yācati	request, ask (for—not a question)
vi-ā-yam (I)	vāyamati	exercise, practice

Nouns :—

attho	(means also) matter, affair
anālayo	not clinging
antevāsin	apprentice
ayanam	way, path
avyāpādo	non-violence
asammoso	not-forgetting
āgamanam	coming
ājīvo	livelihood
uddhaccam	pride, vanity
uddhaccakukkuccam	pride, vanity, conceit
kukkuccam	vanity, worry, anxiety
ghānam (or ghāṇam)	nose
eāgo	abandoning
jivhā	tongue
ñāyo	method
thīnam	mental deficiency, stupidity, inertia
thīnamiddham	stupidity (and inertia)
nisīdanam	seat (a cloth or groundsheet for sitting on on the ground)
paṭinissaggo	rejecting, renouncing
patissati(fem.) (or paṭi-)	recollectedness, mindfulness
paloko	decay
pallaṅko	sitting cross-legged

¹ In the *Dīgha* only the p.p. *bhīta* occurs.

<i>passo</i>	side
<i>pādo</i>	(also means) basis
<i>pāripūri</i> (fem.)	perfection
<i>phoṭṭhabbam</i>	touchable (object), sensation (f.p.p. of (<i>p</i>) <i>phus</i> , but used only as noun)
<i>bījagāmo</i>	plants, the vegetable kingdom, the com- munity of plants
<i>bhamakāro</i>	turner
<i>bhāvanam</i>	development
<i>bhūtagāmo</i>	living beings, the community of living beings, the animal kingdom
<i>middham</i>	stupidity, mental derangement
<i>mutti</i> (fem.)	freeing
<i>moho</i>	delusion
<i>vayo</i>	loss
<i>varam</i>	boon
<i>vāyāmo</i>	exercise
<i>vicikicchā</i>	uncertainty
<i>visuddhi</i> (fem.)	clarity, purification
<i>veramaṇī</i>	abstention
<i>vyāpādo</i>	violence, malevolence
<i>saṃkappo</i>	intention, object
<i>saccam</i>	truth
<i>samārambho</i>	undertaking, falling upon, destroying
<i>sāvako</i>	pupil
<i>sotaṃ</i>	ear

Adjectives :—

<i>addhaniya</i>	roadworthy, enduring
<i>anissita</i> (neg. p.p. of <i>ni</i> -(<i>s</i>) <i>si</i>)	unattached
<i>uttara</i>	(also means) higher, further
<i>garu</i>	(also means) troublesome
<i>dakkha</i>	skilful
<i>nirāmisa</i>	non-sensual
<i>paripakka</i>	ripe
<i>puṭhu</i>	many, various
<i>mahaggata</i>	sublime, elevated

<i>vikkhitta</i>	diffuse, vain
<i>vyāvaṭa</i>	concerned, busy, worried
<i>saṃkhitta</i>	limited, narrow (instrumental = briefly, in short)
<i>sāmisa</i>	sensual

Past Participles :—

<i>ossatṭha</i>	dispelled
(o-(s)saj ¹ (I, to pour out))	
<i>catta</i> (caj)	abandoned, thrown away
<i>pacci.paṭṭhita</i>	set up
((p)paṭi-upa-(t)thā)	
<i>paṭinissatṭha</i>	rejected, renounced
((p)paṭi-ni(r)-(s)saj ¹)	
<i>pañihita</i> ((p)pa-ni-dhā)	held
<i>vanta</i> (vam)	vomited
<i>saṃkhata</i> (saṃ-kar)	synthesized (cf. <i>saṃkhāro</i>)

Present Participle :—

<i>sayāna</i> (si)	lying down
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Gerund :—

<i>pañidhāya</i> ((p)pa-ni-dhā)	having held
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Indeclinables :—

<i>āyatim</i>	in future
<i>cirassam</i>	at last, after a long time
<i>parimukham</i>	in front
<i>bhadante</i>	sir ! (polite address by Buddhist monks to the Buddha)
<i>labbhā</i>	possible, conceivable, is it conceivable ? (usually in the idiom <i>taṃ kut' ettha labbhā</i> , therefore how (whence) could this be possible ?, so how could one expect this ?, what is surprising in this ? : which may be used as affirmative or negative)
<i>sutṭhu</i>	well (done)

EXERCISE 27

Passages for reading :—

1. atha kho bhagavā pubbaṇhasamayam nivāsetvā patta-cī-varam ādāya Vesālim piṇḍāya pāvīsi, Vesāliyam piṇḍāya caritvā pacchābhattam piṇḍapātaṭikkanto āyasmantaṃ Ānandaṃ āmantesi: gaṇhāhi Ānanda nisīdanaṃ. yena Cāpālaṃ cetiyam ten' upasaṃkamissāmi divāvihārāyā ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

atha kho bhagavā yena Cāpālaṃ cetiyam ten' upasaṃkami, upasaṃkamtivā paññatte āsane nisīdi. āyasmā pi kho Ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ bhagavā etad avoca: ramaṇīyā Ānanda Vesālī, . . . ramaṇīyam Cāpālaṃ cetiyam.

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nanu evaṃ Ānanda mayā paṭigacc' eva akkhātaṃ, sabbehi' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. taṃ kut' ettha Ānanda labbhā. yaṃ taṃ jātaṃ bhūtaṃ saṅkhatam palokadhammaṃ taṃ vata mā palujjī ti n' etaṃ ṭhānaṃ vijjati. yaṃ kho pan' etaṃ Ānanda tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissaṭṭhaṃ, ossaṭṭho āyusaṅkhāro. ekaṃsena vācā tathāgatena bhāsītā: na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī ti. taṃ vacanaṃ tathāgato jīvitahetu puna paccāvamissatī ti, n' etaṃ ṭhānaṃ vijjati. āyāma' Ānanda yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṃkamissāmā ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paccassosi.

atha kho bhagavā āyasmatā Ānandena saddhiṃ yena Mahāvanaṃ Kūṭāgārasālā ten' upasaṃkami. upasaṃkamtivā āyasmantaṃ Ānandaṃ āmantesi: gaccha tvam Ānanda, yāvatakā bhikkhū Vesālim upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paṭissutvā, yāvatakā bhikkhū Vesālim upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā, yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantaṃ

abhivādefvā ekamantaṃ atthāsi. ekamantaṃ titho kho āyasmā Ānando bhagavantaṃ etad avoca : sannipatito bhante bhikkhusaṃgho. yassa dāni bhante bhagavā kālaṃ maññatī ti.

atha kho bhagavā yena upatthānasālā ten' upasaṃkami, upasaṃkamtivā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi : tasmāt iha bhikkhave ye vo mayā dhammā abhiññāya desitā, te vo sādhuṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ, tad assa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. katame ca te bhikkhave dhammā mayā abhiññāya desitā, ye vo sādhuṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ, tad assa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. seyyathidaṃ cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañc' indriyāni, pañca balāni, satta bojjhaṅgā, ariyo atthaṅgiko maggo, ime kho bhikkhave dhammā mayā abhiññāya desitā, te vo sādhuṃ uggahetvā āsevitabbā bhāvetabbā bahulikātabbā yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitaṃ tad assa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ ti.

atha kho bhagavā bhikkhū āmantesi : handa dāni bhikkhave āmantayāmi vo, vayadhammā saṅkhārā, appamādena sampādettha, na ciraṃ tathāgatassa parinibbānaṃ bhavissati, ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati ti. idaṃ avoca bhagavā, idaṃ vatvā sugato athāparaṃ etad avoca satthā :—

paripakko vayo mayhaṃ, parittaṃ mama jīvitaṃ,
pahāya vo gamissāmi, katam me saraṇaṃ attano,
appamattā satimanto ¹ susilā hotha bhikkhavo
susamāhitasamkappā sacittam anurakkhatha.

yo imasmiṃ dhammavinaye appamatto vihessati ²
pahāya jātisaṃsāraṃ dukkhass' antaṃ karissati ti.

¹ *satimant-* with the vowel *i* preceding the suffix *-mant* lengthened by poetic licence, see Lesson 30.

² Contracted poetic form of *viharissati*.

2. *evam me sutam. ekam samayam bhagavā Kurūsu¹ viharati. Kammāssadhammam nāma Kurūnam nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti. bhadante ti te bhikkhū bhagavato paccassosum. bhagavā etad avoca: ekāyano ayam bhikkhave maggo sattānam visuddhiyā soka-paridevānam samatikkamāya dukkhadomanassānam atthagamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā. katame cattāro. idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassam — vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassam — citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassam — dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhiijjhādomanassam.*

kathaṃ ca bhikkhave bhikkhu kāye kāyānupassī viharati. idha bhikkhave bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā. so sato va assasati, sato passasati. dīgham vā assasanto dīgham assasāmi ti pajānāti, dīgham vā passasanto dīgham passasāmi ti pajānāti. rassam vā assasanto rassam assasāmi ti pajānāti, rassam vā passasanto rassam passasāmi ti pajānāti. sabbakāyapaṭisamvedī assasissāmi ti sikkhati sabbakāyapaṭisamvedī passasissāmi ti sikkhati. passambhayam kāyasamkhāram assasissāmi ti sikkhati, passambhayam kāyasamkhāram passasissāmi ti sikkhati.

seyyathā pi bhikkhave dakkho bhamakāro vā bhamakārantevāsī vā dīgham vā añchanto dīgham añchāmi ti pajānāti, rassam vā añchanto rassam añchāmi ti pajānāti, evam eva kho bhikkhave bhikkhu dīgham vā assasanto ... sikkhati. iti ajjhattam vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati. samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati. atthi kāyo ti vā pan'assa sati paccupaṭṭhitā hoti yāvad eva ñānamattāya patis-

¹ Kuru, a small kingdom to the west of the upper Yamunā, about half way between Vatsa and Gandhāra.

satimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati.

puna ca paraṃ bhikkhave bhikkhu gacchanto vā gacchāmī ti pajānāti, t̥hito vā t̥hito 'mhī ti pajānāti, nisinno vā nisinno 'mhī ti pajānāti, sayāno vā sayāno 'mhī ti pajānāti. yathā yathā vā pan' assa kāyo pañihito hoti, tathā tathā naṃ pajānāti. iti ajjhattaṃ vā kāye kāyānupassī viharati . . . na ca kiñ ci loke upādiyati. evaṃ pi bhikkhave bhikkhu kāye kāyānupassī viharati. . . .

kathañ ca bhikkhave bhikkhu vedanāsu vedanānupassī viharati. idha bhikkhave bhikkhu sukhaṃ vedanaṃ vedaya-māno sukhaṃ vedanaṃ vedayāmī ti pajānāti, dukkhaṃ vedanaṃ vedayamāno dukkhaṃ vedanaṃ vedayāmī ti pajānāti. adukkhamasukhaṃ vedanaṃ vedayamāno adukkhamasukhaṃ vedanaṃ vedayāmī ti pajānāti. sāmisaṃ vā sukhaṃ vedanaṃ vedayamāno sāmisaṃ sukhaṃ vedanaṃ vedayāmī ti pajānāti. nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno nirāmisaṃ sukhaṃ vedanaṃ vedayāmī ti pajānāti. sāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno sāmisaṃ dukkhaṃ vedanaṃ vedayāmī ti pajānāti. nirāmisaṃ vā dukkhaṃ vedanaṃ vedayamāno nirāmisaṃ dukkhaṃ vedanaṃ vedayāmī ti pajānāti. sāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno sāmisaṃ aduk-khamasukhaṃ vedanaṃ vedayāmī ti pajānāti. nirāmisaṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno nirāmisaṃ aduk-khamasukhaṃ vedanaṃ vedayāmī ti pajānāti.

iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā vedanāsu vedanānupassī viharati, ajjhattabahiddhā vā vedanāsu vedanānupassī viharati. samudayadhammānupassī vā vedanāsu viharati, vayadhammānupassī vā vedanāsu viharati, samudayavayadhammānupassī vā vedanāsu viharati. atthi vedanā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evaṃ kho bhikkhave bhikkhu vedanāsu vedanānupassī viharati.

kathañ ca bhikkhave bhikkhu citte cittānupassī viharati. idha bhikkhave bhikkhu sarāgaṃ vā cittaṃ sarāgaṃ cittaṃ ti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃ ti pajānāti, sadosaṃ vā cittaṃ sadosaṃ cittaṃ ti pajānāti, vītadosaṃ vā cittaṃ vītadosaṃ cittaṃ ti pajānāti, samohaṃ vā cittaṃ

samohaṃ cittaṃ ti pajānāti, vītamohaṃ vā cittaṃ vītamohaṃ cittaṃ ti pajānāti, saṃkhittaṃ vā cittaṃ saṃkhittaṃ cittaṃ ti pajānāti, vikkhittaṃ vā cittaṃ vikkhittaṃ cittaṃ ti pajānāti, mahaggataṃ vā cittaṃ mahaggataṃ cittaṃ ti pajānāti, amahaggataṃ vā cittaṃ amahaggataṃ cittaṃ ti pajānāti, sauttaraṃ vā cittaṃ sauttaraṃ cittaṃ ti pajānāti, anuttaraṃ vā cittaṃ anuttaraṃ cittaṃ ti pajānāti, samāhitaṃ vā cittaṃ samāhitaṃ cittaṃ ti pajānāti, asamāhitaṃ vā cittaṃ asamāhitaṃ cittaṃ ti pajānāti, vimuttaṃ vā cittaṃ vimuttaṃ cittaṃ ti pajānāti, avimuttaṃ vā cittaṃ avimuttaṃ cittaṃ ti pajānāti.

iti ajjhataṃ vā citte cittaṇupassī viharati, bahiddhā vā citte cittaṇupassī viharati, ajjhatabahiddhā vā citte cittaṇupassī viharati. samudayadhammānupassī vā cittaṣmiṃ viharati, vayadhammānupassī vā cittaṣmiṃ viharati, samudayavayadhammānupassī vā cittaṣmiṃ viharati. atthi cittaṃ ti vā paṇ'assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patisatimattāya. anissito ca viharati na ca kiṃ ci loke upādiyati. evaṃ kho bhikkhave bhikkhu citte cittaṇupassī viharati.

kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati. idha bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu. kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

idha bhikkhave bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ atthi me ajjhataṃ kāmacchando ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ n' atthi me ajjhataṃ kāmacchando ti pajānāti. yathā ca anuppannassa kāmacchandassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahīnassa kāmacchandassa āyatīṃ anuppādo hoti taṃ ca pajānāti.

santaṃ vā ajjhataṃ vyāpādaṃ atthi me ajjhataṃ vyāpādo ti pajānāti, asantaṃ vā ajjhataṃ vyāpādaṃ n' atthi me ajjhataṃ vyāpādo ti pajānāti. yathā ca anuppannassa vyāpādassa uppādo hoti taṃ ca pajānāti, yathā ca uppannassa vyāpādassa pahānaṃ hoti taṃ ca pajānāti, yathā ca pahīnassa vyāpādassa āyatīṃ anuppādo hoti taṃ ca pajānāti.

santaṃ vā ajjhataṃ thīnamiddhaṃ atthi me ajjhataṃ thīnamiddhaṃ ti pajānāti, . . . thīnamiddhassa āyatīṃ anuppādo hoti taṃ ca pajānāti.

santaṃ vā ajjhataṃ uddhaccakukkuccaṃ atthi me ajjhataṃ

uddhaccakukkuccan ti pajānāti, . . . uddhaccakukkuccassa āyatim anuppādo hoti tañ ca pajānāti.

santaṃ vā ajjhataṃ vicikicchā atthi me ajjhataṃ vicikicchā ti pajānāti, . . . yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti tañ ca pajānāti.

iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhata-bahiddhā vā dhammesu dhammānupassī viharati. samudaya-dhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. atthi dhammā ti vā pañ'assa sati paccupaṭṭhitā hoti yāvad eva nānamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.

puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu. kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu. idha bhikkhave bhikkhu iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthagamo — iti vedanā, iti vedanāya samudayo, iti vedanāya atthagamo — iti saññā, iti saññāya samudayo, iti saññāya atthagamo — iti saṃkhārā, iti saṃkhārānaṃ¹ samudayo, iti saṃkhārānaṃ atthagamo — iti viññānaṃ, iti viññānaṃ samudayo, iti viññānaṃ atthagamo ti, iti ajjhataṃ vā dhammesu dhammānupassī viharati, . . . evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati pañcas' upādānakkhandhesu.

puna ca paraṃ bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. idha bhikkhave bhikkhu cakkhuṃ ca pajānāti, rūpe ca pajānāti, yañ ca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañ ca pajānāti, yathā ca pahānassa saṃyojanassa āyatim anuppādo hoti tañ ca pajānāti . . . sotañ ca pajānāti, sadde ca pajānāti . . . pe . . . ghānañ ca pajānāti, gandhe ca pajānāti . . . pe . . . jivhañ

¹ Cerebralization of *n* after a *r* in the same word.

ca pajānāti, rase ca pajānāti . . . pe . . . kāyañ ca pajānāti, phoṭṭhabbe ca pajānāti . . . pe . . . manañ ca pajānāti, dhamme ca pajānāti, yañ ca tad ubhayam paṭicca uppajjati saṃyojanam tañ ca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa saṃyojanassa pahānam hoti tañ ca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañ ca pajānāti. iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati. samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. atthi dhammā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loka upādiyati. evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati ajjhattikabāhiresu āyatanesu.

puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. kathañ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu. idha bhikkhave bhikkhu santam vā ajjhataṃ satisambojjhaṅgam atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti. asantam vā ajjhataṃ satisambojjhaṅgam n' atthi me ajjhataṃ satisambojjhaṅgo ti pajānāti. yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti tañ ca pajānāti. . . . santam vā ajjhataṃ dhamma-vicayasambojjhaṅgam . . . pe . . . santam vā ajjhataṃ viriyasambojjhaṅgam . . . pe . . . santam vā ajjhataṃ pītisambojjhaṅgam . . . pe . . . santam vā ajjhataṃ passaddhisambojjhaṅgam . . . pe . . . santam vā ajjhataṃ samādhisambojjhaṅgam . . . pe . . . santam vā ajjhataṃ upekhāsambojjhaṅgam atthi me ajjhataṃ upekhāsambojjhaṅgo ti pajānāti. asantam vā ajjhataṃ upekhāsambojjhaṅgam n' atthi me ajjhataṃ upekhāsambojjhaṅgo ti pajānāti. yathā ca anuppannassa upekhāsambojjhaṅgassa uppādo hoti tañ ca pajānāti, yathā ca uppannassa upekhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañ ca pajānāti. iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati.

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati. atthi dhammā ti vā pan' assa sati paccupaṭṭhitā hoti yāvad eva ñāṇamattāya patissatimattāya. anissito ca viharati na ca kiñ ci loke upādiyati. evaṃ kho bhikkhave bhikkhu dhammesu dhammānupassī viharati sattasu sambojjhaṅgesu.

puna ca param bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. kathaṃ ca bhikkhave bhikkhu dhammesu dhammānupassī viharati catusu ariyasaccesu. idha bhikkhave bhikkhu idaṃ dukkhaṃ ti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayo ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodho ti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadā ti yathābhūtaṃ pajānāti.

katamaṃ ca bhikkhave dukkhaṃ ariyasaccaṃ. jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, maraṇam pi dukkhaṃ. sokaparidevadukkhadomanassupāyāsā pi dukkhā, yam p' icchaṃ na labhati tam pi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā. . . .

katamaṃ ca bhikkhave dukkhasamudayaṃ ariyasaccaṃ. yā 'yaṃ taṇhā ponobhavikā. . . . seyyathidaṃ kāmataṇhā bhavataṇhā vibhavataṇhā . . .

katamaṃ ca bhikkhave dukkhanirodhaṃ ariyasaccaṃ. yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo . . .

katamaṃ ca bhikkhave dukkhanirodhagāminīpaṭipadā ariyasaccaṃ. ayaṃ eva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.

katamā ca bhikkhave sammādiṭṭhi. yaṃ kho bhikkhave dukkhe ñāṇaṃ dukkhasamudaye ñāṇaṃ dukkhanirodhe ñāṇaṃ dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ, ayaṃ vuccati bhikkhave sammādiṭṭhi.

katamo ca bhikkhave sammāsaṃkappo. nekkhammasaṃkappo avyāpādasamkappo avihimsāsaṃkappo, ayaṃ vuccati bhikkhave sammāsaṃkappo.

katamā ca bhikkhave sammāvācā. musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, ayaṃ vuccati bhikkhave sammāvācā.

katamo ca bhikkhave sammākammanto. paṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesu micchācārā veramaṇī, ayaṃ vuccati bhikkhave sammākammanto.

katamo ca bhikkhave sammāājīvo. idha bhikkhave ariya-sāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti, ayaṃ vuccati bhikkhave sammāājīvo.

katamo ca bhikkhave sammāvāyāmo. idha bhikkhave bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati. uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati. anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati. uppannānaṃ kusalānaṃ dhammānaṃ tṭhiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati, viriyaṃ ārabhati, cittaṃ paggaṇhāti padahati. ayaṃ vuccati bhikkhave sammāvāyāmo.

katamā ca bhikkhave sammāsaṭi. idha bhikkhave bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ, vedanāsu . . . pe . . . citte . . . pe . . . dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ. ayaṃ vuccati bhikkhave sammāsaṭi.

katamo ca bhikkhave sammāsamādhi. idha bhikkhave bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. pītiyā ca virāgā upekhako viharati sato ca sampajāno, sukhañ ca kāyena patisaṃvedeti yaṃ taṃ ariyā ācikkhanti : upekhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati. sukhaṃ ca pahānā dukkhaṃ ca pahānā pubb' eva somanas-sadomanassaṃ atthagamā adukkhaṃ asukhaṃ upekhāsaṭi-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati. ayaṃ vuccati bhikkhave sammāsamādhi.

idaṃ vuccati bhikkhave dukkhanirodhagāminīpaṭipadā ariyasaccaṃ.

Translate into Pali :—

1. Then the slave Kāka (thinking) : " this doctor is eating (present tense) emblic myrobalan and drinking water, there shouldn't be (*arah* with infinitive) anything bad (in it)," ate half an emblic myrobalan and drank water. (When he) had eaten (*khāyita*, the form is irregular) the half emblic myrobalan he brought (it) up right there. Then the slave Kāka said this to Jīvaka Komārabhacca : " Shall I (*atthi me*) live (noun), teacher ? " " Don't be afraid, I say, Kāka, and you will be well. The king is irascible, that king might have me killed, therefore I don't go back." Having handed over Bhaddavatikā the she-elephant to Kāka he went to Rājagaha. In due course he approached Rājagaha (and) king Māgadha Seniya Bimbisāra. Having approached he informed this matter (acc.) to the king (dat.). " You did well, I say, Jīvaka, that (you have) not gone back. Irascible (is) that king (and he) might have you killed."

Then king Pajjota, being well, sent a messenger into the presence of Jīvaka : " Let Jīvaka come, I shall give a boon."

2. Whom, however (*kho pana*), this assembly should despise, his reputation also would be diminished ; whose, however, reputation were diminished, his properties also would be diminished. (In the Pali of this " his " follows " also ", " reputation " and " properties " being placed first for emphasis.)

LESSON 28

" Middle " Conjugation

Special inflections of verbs, called " middle " or " reflexive " (*attanopada*), are occasionally used in place of the ordinary inflections (which are called " active " or " transitive " ¹ : *parassapada*). They may be regarded as poetic forms rather than as a regular reflexive, the name applying literally only to the usage of cognate forms in other languages. They are very

¹ This translation does not distinguish the term from " transitive " in the narrower sense of " taking a patient " (*sahammaka*).

rare in prose, a little less rare in verse. The following reflexive forms are idiomatic in prose. Some forms found in verse are added in brackets.

Present tense (in place of the transitive terminations *ti* . . . *āma* the following reflexive terminations are reckoned: *te*, *ante* ; *se*, *vhe* ; *e*, *mhe* or *mhase*) :—

(*labhate*, " he obtains "—verse)

maññe, " I think," " I suppose," " no doubt," " as if "

ex. *devo maññe*, " I suppose (he is) a god," " just like a god " (note that *ti* is not used here)

bhaṇe " I say ! " (cf. Exercise 16)

(In the verse collections in the Canon, especially the *Jātaka*, a variety of " middle " forms will be found, e.g. 2nd singular *labhase*).

Imperative tense (*taṃ*, *antaṃ* ; *ssu*, *vho* ; *e*, (*ā*)*mase*) :—

labhatam, " let him obtain ! "

bhāsassu, " speak ! " (this word is fairly common)

saṃvidahassu (*dhā*), " organize ! "

mantavho, " take counsel ! "

Optative tense (*etha*, *eraṃ* ; *etho*, *eyyavho* ; *eyyam*,¹ *eyyā-mase* or (*ā*)*mase*) :—

jāyetha, " he would be born," " it would arise "

āgametha, " he might come "

labhetha, " he should obtain "

chijjeraṃ, " they would be cut " (by themselves), " they would break " (e.g. straps)

(*vademase* (in verse), " we would speak ").

Aorist tense (*ttha* or *tha*, *re* ; *ttho*, *vhaṃ* ; *a*, *mhase* or *mase*) :—

sandittha, " it flowed " (*sand*)

abhāsittha, " he spoke " (with augment)

akampittha, " it trembled," " it quaked " (*kamp*)

abhiramittha, " he enjoyed," " he took pleasure in " (*ram*)

pucchittho, " you asked "

(*karomase* (in verse), " we did ").

¹ It is alleged that only *eyyāmi* is the 1st singular *parassapada* termination—doubtful.

[The present participle in *māna* is sometimes called reflexive. Its use, however, is hardly to be distinguished ¹ from that of the form in *ant*, and it is fairly frequent (far more so than the above reflexive inflections).]

All the above are active. The passive reflexive is extremely rare. Examples :—

abhihariyittha,² " it was brought," " it was presented "

paññāyittha, " it was discerned "

(the 3rd plural used in exactly parallel sentences, however, is *paññāyimsu*).

A survey of the usage of " reflexive " forms in Pali, and particularly in the *Dīgha*, leads to the conclusion that the shade of meaning they carry is simply a poetic, dramatic or elevated one, adding emphasis or dignity : note especially *bhāsassu* and the slightly pompous *bhaṇe*.

Denominative Conjugation

In principle any root can be used as a verb by adding conjugational suffixes. Other stems, such as noun stems, and even onomatopoeic elements, can also be used as verbs if required. The verbs thus derived are called denominative, or more exactly " word used as a root " (*dhāturūpakasadda*). They are usually conjugated according to the seventh conjugation (substituting the suffix *e/aya*, or adding *ya* to the stem), sometimes according to the first conjugation. They are rare except in poetry or exaggerated speech.

Examples :—

Noun stem, etc.

Denominative verb, 3rd singular present

sukha

sukheti, " he is happy "

tīra

tīreti, " he accomplishes," " he finishes " (e.g. business), lit. " (reaches) the shore (of) "

¹ It is favoured by certain verbs, some of which (*labh*, *saṃ*, *bhās*) are used with reflexive inflections, and it is specially associated with the passive.

² Variant readings :—*hariyittha*, *harayittha*, and *-hār-* (latter causative).

<i>udāna</i>	<i>udāneti</i> , " he speaks with exaltation," " he speaks joyfully "
<i>ussukka</i> (neuter : " eagerness," " impatience ")	<i>ussukkati</i> , " he is eager," " he is impatient "
<i>gaḷa-gaḷa</i>	<i>gaḷagaḷāyati</i> , " it pours down " (rain) (onomatopoeic : <i>ga-ḷa-ga-ḷa</i> imitating large drops of water beating down on the earth, repetition suggesting quantity)
	Aorist of denominative
<i>udāna</i>	<i>udānesi</i>
	Causative of denominative
<i>dukkha</i>	<i>dukkhāpeti</i> , " he makes unhappy "

Fourth Conjugation

The fourth or (s)*su* conjugation (*svādi gaṇa*) includes only one root at all frequently used. Moreover that root, (s)*su*, itself usually follows the fifth conjugation (> *suṇāti*, cf. Lesson 15). The fourth conjugation has a present stem formed with the suffix *ṇo*. From the root (s)*su*, " to hear," we may have :—

	Singular	Plural
3rd person	(<i>suṇoti</i>)	(<i>suṇonti</i> ? ?— hypothetical)
2nd person	(<i>suṇosi</i>)	(<i>suṇoṭha</i>)
1st person	(<i>suṇomi</i>)	(<i>suṇoma</i>)

The root *sak* may be classed here (*sak* + *ṇo* > *sakko* by assimilation), though it is equally convenient to regard it as sixth conjugation : *sak(k)* + *o* > *sakko* (cf. Lesson 6). Likewise the root *ap* or *ap(p)* may be classed here (*ap* + *ṇo* > *appo*).

Of (s)*su* only the imperative 2nd singular *suṇohi* according to the fourth conjugation is found in the *Dīgha Nikāya*, some forms of the present tense being found only (and very rarely) in other Canonical books.

Vocabulary

Verbs :—

<i>ati-(k)kam</i> (I)	<i>atikkamati</i>	pass over
<i>anu-pa-gam</i> (I)	<i>anupagacchati</i> (sic ¹)	amalgamate with (accusative)
<i>anu-pa-i</i> (I)	<i>anupeti</i> (sic ¹)	coalesce with (accusative)
<i>adhi-o-gāh</i> (I)	<i>ajjhogāhati</i> (also means)	plunge into (Gerund : -etvā)
<i>ava-(t)thā</i> (I)	<i>avatiṭṭhati</i>	remain
<i>ava-sis</i> (III)	<i>avasissati</i>	remain, be left over
<i>upa-dah</i> (I)	<i>upadahati</i>	torment, worry
<i>o-tar</i> (I)	<i>otarati</i>	pass down, collate (causative = check)
<i>ci</i> (V)	(passive <i>cīyati</i> =	be piled up, be built up)
<i>ni-khaṇ</i> (I)	<i>nikhanati</i>	bury
<i>(p)paṭi-(k)kus</i> (I)	<i>paṭikkosati</i>	decry, criticize (in bad sense)
<i>(p)paṭi-u(d)-tar</i> (I)	<i>paccuttarati</i>	come (back) out (after bathing)
<i>(p)paṭi-labh</i> (I)	<i>paṭilabhati</i>	obtain, acquire
<i>(p)paṭi-vi-nī</i> (I)	<i>paṭivineti</i>	dispel
<i>(p)paṭi-saṃ-cikkh</i> (I)	<i>paṭisaṃcikkhati</i>	reflect, consider
<i>pari-vis</i> (I*)	<i>parivisati</i>	serve (with food)
<i>vi-sudh</i> (III)	<i>visujjhati</i>	become purified
<i>saṃ-yam</i> (I)	<i>saṃyamati</i>	control oneself
<i>saṃ-vatt</i> (I)	<i>saṃvattati</i>	lead to (dative)
<i>saṃ-(k)kam</i> (I)	<i>saṃkamati</i>	pass into
<i>saṃ-kilis</i> (III)	<i>saṃkilissati</i>	become defiled
<i>sand</i> (I)	<i>sandati</i>	flow
<i>saṃ-(d)dis</i>	causative (also means)	review
<i>sev</i> (I)	<i>sevati</i>	indulge in, pursue

¹ A variant reading *anupigacchati* suggests *anu-(a)pi-gam*, also *anu-(a)pi-i* (there is a prefix *api* or *pi* meaning "over", "covered").

Nouns :—

<i>abhi jāti</i> (fem.)	class of birth
<i>abhiññā</i>	insight
<i>āgamo</i>	(also means) body of doctrine, tradition (and the p.p. <i>āgata</i> likewise may refer to the handing down, receiving, of such a tradition)
<i>ādi</i> (masc.)	beginning, opening
<i>ādhipateyyam</i>	lordship, supremacy
<i>āvāso</i>	living in, dwelling
<i>ottappam</i>	shame, fear of blame
<i>karuṇā</i>	compassion
<i>kasiram</i>	difficulty
<i>kilamatho</i>	tiring, wearying, weariness
<i>gattam</i>	limb
<i>gocaro</i>	pasture, territory, proper place, range
<i>caranam</i>	conduct, good conduct
<i>thāmo</i>	vigour
<i>nadikā</i>	stream
<i>nāgo</i>	elephant
<i>niṭṭhā</i>	conclusion
<i>niyati</i> (fem.)	Fate, Destiny
<i>ṭakkhandikā</i>	dysentery
<i>ṭajā</i>	the creation, the created universe ("created" according to the Brah- manical tradition)
<i>ṭaṭilābho</i>	acquisition
<i>ṭabbajito</i>	one who has gone forth (left the world)
<i>ṭabbajjā</i>	going forth
<i>ṭamāṇam</i>	measure, size
<i>ṭarakkamo</i>	courage, valour
<i>ṭarināmo</i>	digestion
<i>ṭariyosānam</i>	ending, conclusion
<i>ṭarivaṭṭam</i>	circle
<i>ṭātimokkho</i>	liberation
<i>mātikā</i>	matrix, notes (for remembering doctrine)
<i>Māro</i>	the god of death and passion (leading to rebirth)

<i>muditā</i>	sympathetic joy (joy at the well-being of others), sympathy, gladness
<i>mettā</i>	love (only in the spiritual and non-sexual sense), kindness, loving-kindness, benevolence, goodwill, friendliness
<i>yittham</i> (p.p. <i>yaj</i> (I))	sacrifice, offering
<i>lohitaṃ</i>	blood
<i>vajjam</i>	fault
<i>vidū</i> (masc.)	knower
<i>vyañjanam</i>	expression (speech : contrasted with meaning : <i>attho</i>), sentence
<i>saṃghāṭi</i> (fem.)	cloak
<i>sabbattatā</i>	non-discrimination ("all = self-ness"), unselfishness
<i>sampajaññaṃ</i>	consciousness
<i>sambodho</i>	enlightenment
<i>sukhallikā</i>	pleasure, enjoyment
<i>suttaṃ</i>	(also means) (a record of a) dialogue, (eventually the entire) collection of dialogues (of the Buddha made by his followers)
<i>sobham</i>	pit
<i>hiri</i> (fem.)	modesty, self-respect, conscience
<i>hutaṃ</i>	oblation

Adjectives :—

<i>accha</i>	clear, bright, sparkling
<i>acchariya</i>	surprising
<i>anariya</i>	barbarian
<i>anupādisesa</i>	with no attachment remaining
<i>anuyoga</i>	practising
<i>abbhuta</i>	wonderful, marvellous
<i>avasa</i>	powerless
<i>āvila</i>	turbid, muddy
<i>odaka</i> (fem. <i>-ikā</i>)	having water
<i>-karaṇa</i> (fem. <i>-ī</i>)	making
<i>damma</i>	trainable, educable

<i>dassāvin</i>	seeing, who would see
<i>ṭabālha</i>	violent
<i>ṭamāṇakata</i>	measurable, finite
<i>ṭipāsita</i>	thirsty
<i>ṭothujjanika</i>	common (<i>ṭuthu + jano + (ṇ)ika</i>)
<i>maddava</i>	tender
<i>yasassin</i>	reputable, respected
<i>likhita</i>	polished
<i>lulita</i>	stirred up
<i>viṭṭpasanna</i>	very clear
<i>vyāṭajjha</i>	violent, malevolent
<i>sabbāvant</i>	all-inclusive, whole
<i>sambādha</i>	confined
<i>sahagata</i>	charged with, suffused with
<i>sāta</i>	sweet
<i>sīta</i>	cool
<i>supatittha</i>	having good beaches (stream : for getting water to drink)
<i>setaka</i>	clear, clean

Past Participles :—

<i>abhisambuddha</i> (<i>abhi-</i> <i>saṃ-budh</i>)	illuminated (fig.)
<i>avasittha</i> (<i>ava-sis</i>)	left over, remaining
<i>upacita</i> (<i>upa-ci</i> (V))	accumulated
<i>gutta</i> (<i>guṭ</i>)	protected, guarded
<i>ṭaccājāta</i> ((<i>ṭ</i>) <i>ṭaṭi-ā-</i> <i>jan</i> (III))	reborn
<i>ṭarinibbuta</i> (<i>ṭari-</i> <i>ni(r)-vā</i>)	attained extinction, attained liberation
<i>laddha</i> (<i>labh</i>)	got, obtained
<i>saṃvuta</i> (<i>saṃ-var</i> (I))	controlled
<i>saṃhita</i> (<i>saṃ-dhā</i>)	joined, connected

Gerunds :—

<i>accādhāya</i> (<i>ati-ā-dhā</i>)	putting on top of
<i>nahatvā</i> (<i>nhā</i> (III))	having bathed (also written <i>nhātvā</i>)

<i>ativiya</i>	very much
<i>avidūre</i>	not far, near
<i>majjhe</i>	in the middle
<i>sabbadhi</i>	everywhere

Passages for reading :—

tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave dhammānaṃ ananubodhā appaṭivedhā evaṃ idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca : katamesaṃ catunnaṃ. ariyassa bhikkhave sīlassa ananubodhā appaṭivedhā evaṃ idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ariyassa bhikkhave samādhiṣṣa ananubodhā appaṭivedhā evaṃ idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ariyāya bhikkhave paññāya ananubodhā appaṭivedhā evaṃ idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ariyāya bhikkhave vimuttiyā ananubodhā appaṭivedhā evaṃ idaṃ dīgham addhānaṃ sandhāvitaṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. tayidaṃ bhikkhave ariyaṃ sīlam anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavatanhā

khīṇā bhavanetti, n' atthi dāni punabbhavo ti. idam avoca bhagavā, idam vatvā sugato athāparam etad avoca satthā :—

sīlam samādhi paññā ca vimutti ca anuttarā,
anubuddhā ime dhammā Gotamena yasassinā.

iti Buddho abhiññāya dhammam akkhāsi bhikkhūnaṃ,¹
dukkhass' antakaro satthā cakkhumā parinibbuto ti.

tatrā pi sudam bhagavā Bhaṇḍagāme viharanto etad eva bahulam bhikkhūnaṃ dhammiṃ katham karoti : iti sīlam iti samādhi iti paññā, sīlaparibhāvito samādhi mahapphalo hoti mahānisamsa, samādhiparibhāvitā paññā mahapphalā hoti mahānisamsā, paññāparibhāvitam cittam sammad eva āsavehi vimuccati, seyyathīdam kāmāsavā bhavāsavā diṭṭhāsavā avijjāsavā ti.

atha kho bhagavā Bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ Ānandaṃ āmantesi : āyāṃ' Ānanda yena Hatthigāmo . . . pe . . . Ambagāmo . . . Jambugāmo . . . yena Bhoganagaraṃ ten' upasamkamissāmā ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena Bhoganagaraṃ tad avasari.

tatra sudam bhagavā Bhoganagare viharati Ānande cetiye. tatra kho bhagavā bhikkhū āmantesi : cattāro me bhikkhave mahāpadese desessāmi, taṃ suṇātha sādhuṃ manasikarotha bhāsisāmī ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. bhagavā etad avoca : idha bhikkhave bhikkhu evaṃ vadeyya : sammukhā me taṃ āvuso bhagavato sutam sammukhā paṭiggahitaṃ ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ ti, tassa bhikkhave bhikkhuno bhāsitaṃ n' eva abhinanditabbam na paṭikkositabbam. anabhinanditvā appaṭikkositvā tāni padavyañjanāni sādhuṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na c' eva sutte otaranti na vinaye sandissanti, niṭṭham ettha gantabbam : addhā idaṃ na c' eva tassa bhagavato vacanam, imassa ca bhikkhuno duggahitaṃ ti, iti h' etaṃ bhikkhave chaḍḍeyyātha. tāni ce sutte otāriyamānāni vinaye sandassiyamānāni sutte c' eva otaranti vinaye ca sandissanti, niṭṭham ettha gantabbam :

¹ Metrical shortening.

addhā idam tassa bhagavato vacanam imassa ca bhikkhuno suggahītan ti. idam bhikkhave paṭhamam mahāpadesam dhāreyyātha. idha pana bhikkhave bhikkhu evam vadeyya : amukasmim nāma āvāse saṃgho viharati satthero sapāmokkho. tassa me saṃghassa sammukhā sutam sammukhā paṭiggahītam, ayam dhammo ayam vinayo . . . addhā idam tassa bhagavato vacanam, tassa ca saṃghassa suggahītan ti. idam bhikkhave dutiyam mahāpadesam dhāreyyātha. idha pana bhikkhave bhikkhu evam vadeyya : amukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. tesam me therānam sammukhā sutam sammukhā paṭiggahītam, ayam dhammo ayam vinayo . . . idam bhikkhave tatiyam mahāpadesam dhāreyyātha. idha pana bhikkhave bhikkhu evam vadeyya : amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. tassa me therassa sammukhā sutam sammukhā paṭiggahītam ayam dhammo ayam vinayo . . . idam bhikkhave catuttham mahāpadesam dhāreyyāthā ti. ime kho bhikkhave cattāro mahāpadesa dhāreyyāthā ti . . .

atha kho bhagavā Bhoganagare yathābhirantam viharitvā āyasmantam Ānandam āmantesi : āyām' Ānanda yena Pāvā¹ ten' upasaṃkamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi. atha kho bhagavā mahatā bhikkhusaṃghena saddhim yena Pāvā tad avasari. tatra sudam bhagavā Pāvāyam viharati Cundassa kammāraputtassa ambavane. assosi kho Cundo kammāraputto : bhagavā kira Pāvam anuppatto Pāvāyam viharati mayham ambavane ti. atha kho Cundo kammāraputto yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinnam kho Cundam kammāraputtam bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusaṃghenā ti. adhivāsesī bhagavā tuṇhībhāvena. atha kho Cundo kammāraputto bhagavato adhi-

¹ Capital of the southern Malla republic, about 30 leagues north-west of Vesālī in the foothills of the Himālaya.

vāsanam viditvā, uṭṭhāy' āsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītam khādaniyam bhojaniyam paṭiyādāpetvā pahūtañ ca sūkaramaddavam bhagavato kālam ārocāpesi : kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya saddhim bhikkhusamghena yena Cundassa kammāraputtassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi, nisajja kho bhagavā Cundam kammāraputtam āmantesi : yan te Cunda sūkaramaddavam paṭiyattam, tena mam parivisa, yam pan' aññam khādaniyam bhojaniyam paṭiyattam, tena bhikkhusamgham parivisā ti. evam bhante ti kho Cundo kammāraputto bhagavato paṭissutvā, yam ahosi sūkaramaddavam paṭiyattam, tena bhagavantam parivisi, yam pan' aññam khādaniyam bhojaniyam paṭiyattam tena bhikkhusamgham parivisi. atha kho bhagavā Cundam kammāraputtam āmantesi : yan te Cunda sūkaramaddavam avasiṭṭham, tam sobbhe nikhaṇāhi nāhan tam Cunda passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya yassa tam paribhuttam sammāpariṇāmam gaccheyya aññatra tathāgatassā ti. evam bhante ti kho Cundo kammāraputto bhagavato paṭissutvā, yam ahosi sūkaramaddavam avasiṭṭham tam sobbhe nikhaṇitvā, yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinnam kho Cundam kammāraputtam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāy' āsanā pakkāmi.

atha kho bhagavato Cundassa kammāraputtassa bhattam bhuttāvissa kharo ābādho uppajji lohitapakkhandikā pabāḷhā vedanā vattanti mārāṇantikā. tā sudam bhagavā sato sampajāno adhivāsesi avihaññamāno. atha kho bhagavā āyasman-tam Ānandam āmantesi : āyān' Ānanda yena Kusinārā ten' upasamkamissāmā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi.

atha kho bhagavā maggā okkamma yen' aññataram ruk-khamūlam ten' upasamkami, upasamkamitvā āyasmantam Ānandam āmantesi : iṅha me tvam Ānanda catugguṇam saṃghāṭim paññāpehi, kilanto 'smi Ānanda, nisīdissāmī ti.

evaṃ bhante ti kho āyasmā Ānando bhagavato paṭissutvā catugguṇaṃ saṃghāṭiṃ paññāpesi. nisīdi bhagavā paññatte āsane, nisajja kho bhagavā āyasmantaṃ Ānandaṃ āmantesi, iṅha me tvam Ānanda pāṇiyaṃ āhara, pipāsito 'smi, Ānanda, pivissāmi ti. evaṃ vutte āyasmā Ānando bhagavantaṃ etad avoca : idāni bhante pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnam udakaṃ parittaṃ luḷitaṃ āvilam sandati. ayaṃ bhante Kakutthā nadī avidūre acchodikā sātodikā sītodikā setakā supatitthā ramaṇiyā. ettha bhagavā pāṇiyaṃ ca pivissati, gattāni ca sītaṃ karissatī ti. dutiyam pi kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : iṅha me tvam Ānanda pāṇiyaṃ āhara, ... gattāni ca sītaṃ karissatī ti. tatiyam pi kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : iṅha me tvam Ānanda pāṇiyaṃ āhara, pipāsito 'smi Ānanda, pivissāmi ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā ten' upasaṃkami. atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā āyasmante Ānande upasaṃkamante acchā vipprasannā anāvilā sandittha. atho kho āyasmato Ānandassa etad ahosi : acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā. ayaṃ hi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṃkamante acchā vipprasannā anāvilā sandatī ti. pattaṃ pāṇiyaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : acchariyaṃ bhante abbhutaṃ bhante tathāgatassa mahiddhikatā mahānubhāvatā. idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, mayi upasaṃkamante acchā vipprasannā anāvilā sandittha. pivatu bhagavā pāṇiyaṃ, pivatu sugato pāṇiyaṃ ti. atha kho bhagavā pāṇiyaṃ apāyi.

* * *

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena Kakutthā nadī ten' upasaṃkami, upasaṃkamitvā Kakuttham nadim ajjhogāhetvā nahātvā ca pivitvā ca paccuttaritvā yena Ambavanam ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Cundakaṃ āmantesi : iṅha me tvam Cundaka catugguṇaṃ saṃghāṭiṃ paññāpehi, kilanto 'smi Cundaka, nipajjissāmi ti. evaṃ bhante ti kho āyasmā Cundaka bhagavato paṭissutvā

catugguṇaṃ saṃghāṭiṃ paññāpesi. atha kho bhagavā dak-
khiṇena passena sīhaseyyaṃ kappesi, pāde pādaṃ accādhāya,
sato sampajāno utthānasaññaṃ manasikarivā. āyasmā pana
Cundako tatth' eva bhagavato purato nisīdi.

atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : siyā
kho pan' Ānanda Cundassa kammāraputtassa ko ci vippaṭisāraṃ
upadaheyya : tassa te āvuso Cunda alābhā, tassa te dullad-
dham, yassa te tathāgato pacchimaṃ piṇḍapātaṃ bhuñjitvā
parinibbuto ti. Cundassa Ānanda kammāraputtassa evaṃ
vippaṭisāro paṭivinetabbo : tassa te āvuso lābhā, tassa te
suladdham, yassa te tathāgato pacchimaṃ piṇḍapātaṃ bhuñ-
jitvā parinibbuto. sammukhā me taṃ āvuso Cunda bhagavato
sutaṃ sammukhā paṭiggahitaṃ, dve 'me piṇḍapātā samasama-
phalā samasamavipākā ativiya aññehi piṇḍapātehi mahap-
phalatarā ca mahānisamsatarā ca. katame dve. yañ ca
piṇḍapātaṃ bhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ
abhisambujjhati, yañ ca piṇḍapātaṃ bhuñjitvā tathāgato
anupādisesāya nibbānadhātuyā parinibbāyati. ime dve
piṇḍapātā samasamaphalā samasamavipākā ativiya aññehi
piṇḍapātehi mahapphalatarā ca mahānisamsatarā ca. āyusaṃ-
vattanikaṃ āyasmatā Cundena kammāraputtena kammaṃ
upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā Cundena kam-
māraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyas-
matā Cundena kammāraputtena kammaṃ upacitaṃ, yasasaṃ-
vattanikaṃ āyasmatā Cundena kammāraputtena kammaṃ
upacitaṃ, saggasamvattanikaṃ āyasmatā Cundena kam-
māraputtena kammaṃ upacitaṃ, ādhipateyyasaṃvattanikaṃ
āyasmatā Cundena kammāraputtena kammaṃ upacitan ti.
Cundassa Ānanda kammāraputtassa evaṃ vippaṭisāro paṭi-
vinetabbo ti. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ
velāyaṃ imaṃ udānaṃ udānesi :—

dadato puññaṃ pavaḍḍhati, saṃyamato veraṃ na cīyati,
kusalo ca jahāti pāpakaṃ, rāga <d> dosakhayā¹ sa
nibbuto ti.

2. cattāro iddhipādā. idh' āvuso bhikkhu chandasamādhi-
padhānasaṃkhārasamannāgataṃ iddhipādaṃ bhāveti. citta-

¹ The metre requires that we give this word the rhythm — — — ∪ ∪ —, hence
we may read (d)dosa- and khayā.

samādhīpadhānasamkhārasamannāgataṃ iddhipādaṃ bhāveti.
viriyasamādhīpadhānasamkhārasamannāgataṃ iddhipādaṃ
bhāveti. vīmaṃsāsamādhīpadhānasamkhārasamannāgataṃ
iddhipādaṃ bhāveti.

3. pañc' indriyāni. saddhindriyaṃ, viriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.

4. cattāri balāni. viriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.

5. satta balāni. saddhābalaṃ, viriyabalaṃ, hiribalaṃ, ottapabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ.

6. idha mahārāja tathāgato loka uppajjati, araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā. so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sasamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā¹ sacchikatvā pavedeti. so dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto. so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati. so tena saddhāpaṭilābhena samannāgato iti paṭisaṃcikkhati : sambādho gharāvāso rajo-patho, abbhokāso pabbajjā. na idaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ samkhalkhitaṃ brahmacariyaṃ caritaṃ. yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. so apareṇa samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ va ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati.

evaṃ pabbajito samāno pātimokkhasamvarasamvuto viharati ācāragocarasampanno aṇumattesu vajjesu bhayadasāvī samādāya sikkhati sikkhāpadesu kāyakammavacīkammena samannāgato kusalena parisuddhājīvo sīlasampanno indriyesu guttadvāro satisampajaññaṇa samannāgato santuṭṭho.

¹ Gerund, cf. footnote at beginning of Exercise 22.

7. so mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. iti uddham adho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena avereṇa ¹ avyāpajjhena pharitvā viharati. seyyathā pi Vāseṭṭha balavā saṅkhadhamo appakasiren' eva catuddisā viññāpeyya, evaṃ bhāvitāya kho Vāseṭṭha mettāya cetovimuttiyā yaṃ pamānakataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. ayam pi kho Vāseṭṭha brahmāṇaṃ ¹ sahavyatāya maggo. puna ca paraṃ Vāseṭṭha bhikkhu karuṇāsahagatena cetasā . . . pe . . . muditāsahagatena cetasā . . . pe . . . upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, . . . evaṃ bhāvitāya kho Vāseṭṭha upekhāya cetovimuttiyā yaṃ pamānakataṃ kammaṃ na taṃ tatrāvasissati na taṃ tatrāvatitṭhati. ayam pi kho Vāseṭṭha brahmāṇaṃ sahavyatāya maggo.

Translate into Pali :—

(Three Doctrines)

These two (put first, for emphasis) extremes, monks, should not be pursued by one who has gone forth. Which two ? This (*ayam*), which (put relative first) (is) among passions practising the-enjoyment-of-passions, inferior, vulgar, common, barbarian, not-connected-with-welfare, and this, which (is) devoted-to-weariness-of-oneself (*attan*), unhappy, barbarian, not-connected-with-welfare. Monks, not having gone to (*-gamma*) both these (put first) extremes, the intermediate way, illuminated by the thus-gone, making-an-eye (*-kaṇṇa*), making-knowledge, leads to calm, to insight, to enlightenment, to liberation. And which, monks, (is) that intermediate way illuminated by the thus-gone . . . to liberation ? It (*ayam*) (is) just the excellent way having eight factors, as follows : right-theory,² right-intention, right-speech, right-work, right-livelihood, right-exercise, right-self-possession, right-concentration.

Makkhali Gosāla ³ said this to me : “ O great king, there is no cause, there is no condition, for the defilement of beings.

¹ Sometimes when the stem of a word contains the letter *r* a following *n* in a suffix or inflection is “ cerebralised ” to *ṇ*.

² *sammā* = right(ly) is used as a prefix to nouns as well as to verbs.

³ The Ājīvaka leader : see first footnote in Exercise 21.

From-no-cause-(and)-no-condition beings are defiled. There is no cause, there is no condition, for the purification of beings. From-no-cause-(and)-no-condition beings are purified. There is no self-making (-kāro), there is no other-making, there is no making-by-man. There is no strength, there is no energy, there is no vigour-of-man, there is no courage-of-man. All beings, all life (plural), all living beings, all souls, powerless, without-strength, without-energy, changed-in-nature-by-the-combinations-of-Fate, experience happiness-and-unhappiness in the six classes of birth."

Ajita Kesakambalin ¹ said this to me : " O great king, there is no (merit in) giving (*dinnam*), ² there is no sacrifice, there is no oblation. There is no fruit, result, of actions (which are) well-done-(or)-ill-done. There is no other world. There is no mother, there is no father, there are (use singular) no beings transmigrating. There are (singular) no priests and philosophers in the world (who have) rightly-gone, (who are) rightly-practising, who, having themselves known, observed this world and the other world make (it) known. This man is-compounded-of-the-four-elements. When he dies, the earth coalesces with, amalgamates with, the earth-substance, the water coalesces with, amalgamates with, the water-substance, the heat coalesces with, amalgamates with, the heat-substance, the air coalesces with, amalgamates with, the air-substance, the faculties pass into space . . . Fools and wise men (after = ablative) the splitting up of the body are annihilated, perish utterly, are not after death."

¹ A Lokāyata ("naturalism" : materialism) philosopher contemporary with the Buddha. His doctrine as given here agrees as far as it goes with that of the classical *Lokāyata Sūtra* of "Brhaspati", but does not state the aim of the school, which is "happiness" (*sukham*), of course in this life. On this and other philosophical schools of the time of the origin of Buddhism see the essay : "On the relationships between early Buddhism and other contemporary systems," *Bulletin of the School of Oriental and African Studies*, London, 1956, where an attempt is made to define the original doctrines of Buddhism in the light of these relationships.

² *dinnam*, given (thing), giving, almsgiving, is here used "pregnantly" (a kind of metonymy not uncommon in Pali) to refer to the giving which is understood, by the Brahmanical priests and the Buddhists, as a meritorious action leading to well-being of the giver, not to the mere everyday action.

LESSON 29

Intensive Conjugation

A special conjugation (cf. the causative as another special or "secondary" conjugation) is very occasionally used to mean that the action of the verb is done very strongly or frequently, or that the state signified is severe. It is called the "intensive" conjugation.¹ Few intensives are idiomatic in prose, except for an unusual emphasis (as to say : "he is exceedingly stupid"). In the intensive the inflections are those of the first conjugation, but the root is reduplicated : a sometimes stronger form (always a long syllable) of the root being prefixed. Gutturals reduplicate as palatals :—

(k)kam caṅkamati he walks up and down, he walks about
(this is commonly used of taking exercise)

—present participle *caṅkamant*.

A complete conjugation is possible. E.g. aorist intensive 3rd plural from *anu-(k)kam anucaṅkamimsu*, "they followed up and down."

Conditional Tense

The conditional ² (*kālātipatti*) tense is rarely used, though it appears regularly when a false or impossible hypothesis (in the view of the speaker, and usually of the hearer also) is stated. It is formed from the future stem with inflections of the aorist type (cf. the aorist of (*d*)dis, Lesson 11), and the augment is used. Unlike the aorist, the conditional has the augment regularly except when there is a prefix :—

	Singular	Plural
3rd person	<i>abhavissa</i> (or -ssā) "if it were"	<i>abhavissamsu</i>
2nd person	<i>abhavissa</i>	<i>abhavissatha</i>
1st person	<i>abhavissam</i>	<i>abhavissāma</i>

¹ The medieval Pali grammars do not recognize this as a separate conjugation, classing the forms simply as irregular verbs of the ordinary conjugation. As the formation is a distinct strong reduplication with special meaning, and derivatives (including adjectives) from it are used with this meaning distinctly felt, it is worth noticing separately.

² The term "conditional" is much too wide for this tense, and was adopted

The 3rd singular conditional reflexive, or "middle", is also occasionally used, and is identical in form with the 2nd plural "active" or "transitive" :—

	Singular
3rd person	<i>abhavissatha</i>

The conditional "active" of verbs other than *bhū* is extremely rare, but the conditional "middle" (3rd singular) may be exemplified as follows :—

<i>abhi-ni(r)-vatt</i> (I)	<i>abhinibbattissatha</i>	if it were produced (no augment) (in interrogative sentence : would it be produced ?)
<i>u(d)-pad</i> (III)	<i>uppajjissatha</i>	if it had arisen (no augment)
<i>labh</i> (I)	<i>alabhissatha</i>	if it were obtained
<i>vi-o-chid</i> (III)	<i>vocchijjissatha</i> ¹	if it were cut off (no augment) (passive)

With the conditional tense it is not usual to introduce the subordinate (conditional) clause with a relative indeclinable. The conditional tense often appears in the main clause as well, otherwise the optative. The subordination of the conditional clause is marked simply by the use of the conditional tense in one or both clauses, the subordinate coming first. Sometimes the main clause is interrogative (rhetorical, there being no doubt as to the answer expected).

Examples of the use of the conditional :—

viññāṇaṃ va hi . . . vocchijjissatha . . . api nu kho nāma-rūpaṃ . . . āpajjissatha = "for if consciousness . . . were cut off . . . would a sentient body ('matter plus mind') . . . be produced ?"

by philologists on the grounds of comparative morphology. On the expression of conditions in Pali cf. the "Notes on Tenses" in Lesson 27.

¹ *ch* is regularly doubled to *cch* after a vowel in close junction.

(*nāmarūpaṃ* is a technical term meaning the combination of material and mental elements in a sentient body, *nāmaṃ* here means not “ name ” but all aspects of mental activity : sensation, perception, volition, contact, attention. The context here is the general one that the existence of sentient bodies depends on the presence of “ consciousness ” and that in fact “ consciousness ” continues after birth, hence the sentient body continues. The supposition of the cutting off of “ consciousness ” whilst the sentient body continues is hence regarded as impossible.)

olāriko ca hi Poṭṭhapāda attā abhavissa rūpī . . ., = “ for if your soul were gross, material . . . , Poṭṭhapāda . . . ” (here Poṭṭhapāda had suggested that it was, but the Buddha speaks of this as false and convinces him that it is impossible by adducing a consequence).

A more complex case with two conjoined main clauses :—

imāya ca Kassapa mattāya . . . sāmaññaṃ . . . abhavissa . . . dukkaraṃ . . . n' etaṃ abhavissa kallaṃ vacanāya : dukkaraṃ sāmaññaṃ . . . ti. sakkā ca paṇ' etaṃ abhavissa kātum gaḥapatinā . . . antamaso kumbhadāsiyā pi . . . ti, = “ if, Kassapa, (only) to this degree . . . asceticism were a hard task . . . it would not be proper to say this : ‘ Asceticism is a hard task . . . ’. Moreover it would be possible for a householder . . . even a pot-(carrying)-slave-girl to do this . . . ”

The conditional is also used in speaking of a hypothetical event which did not in fact take place.

The system of using the tenses is thus : if the condition and its result are purely hypothetical the optative is used ; if true, the indicative (present or future) ; if false, the conditional. In simply denying the possibility of something, however, without positing it as condition with a result, a speaker may use *n' etaṃ thānaṃ vijjati yaṃ* with the optative, or *sak(k)* negated, or an infinite form such as *akaraṇīya* or *abhabba*, or *na sakkā*.

Aorist of labh

The root *labh*, "to obtain," has besides a regular aorist of the "first" form (Lesson 4), *labhi*, etc., an irregular and perhaps "elevated" aorist as follows :—

	Singular	Plural
3rd person	<i>alattha</i>	<i>alatthum</i>
2nd person	(<i>alattha</i>)	—
1st person	<i>alattham</i>	(<i>alatthamhā</i>)

The bracketed forms are not found in the *Dīgha*, but the others are used quite regularly in prose, e.g. for obtaining an interview with the Buddha or entrance to the Community—*samgho*—of monks.

Declension of go and sakhā

The stem *go-*, "cow," "bull," "cattle," which is masculine and feminine (cf. *Sd.* 207 ff. for a discussion on this controversial point), has a somewhat irregular declension only sporadically used (more specific words for "bull", "cow", and "ox" are commonly used). Before vowel inflections *-o* becomes *-av* :—

Stem *go-* (used in compounds)

	Singular	Plural
Nom. } Voc. }	(<i>go</i>)	<i>gāvo</i>
Acc.	(<i>gavam</i>)	
Ins.	(<i>gavena</i>)	(<i>gohi</i>)
Dat.	(<i>gavassa</i>)	(<i>gunnam</i>)
Abl.	<i>gavā</i>	(<i>gohi</i>)
Gen.	(<i>gavassa</i>)	(<i>gunnam</i> or, in verse, <i>gavam</i>)
Loc.	(<i>gave</i>)	(<i>gosu</i>)

(Bracketed forms not found in the *Dīgha*.)

The stem *gava-* as well as *go-* is occasionally used in compounds.

A specifically feminine form *gāvī*, "cow," is inflected like *devī*.

An irregular ("poetic") noun *sakhā* (masc.), "friend," is rarely used instead of the ordinary word *sahāyo* (the forms show a mixture of the *-i* and *-ar* declensions) :—

	Singular	Plural
Nom. } Voc. }	<i>sakhā</i>	(<i>sakhāro</i>)
Acc.	(<i>sakhāraṃ</i>)	
Ins.	(<i>sakhinā</i>)	(<i>sakhārehi</i> — Grammarians)
Dat.	(<i>sakhino</i>)	(<i>sakhīnaṃ</i>)
Abl.	(<i>sakhinā</i> or <i>sakhārasmā</i>)	(<i>sakhārehi</i> — Grammarians)
Gen.	<i>sakhino</i>	(<i>sakhīnaṃ</i>)
Loc.	(<i>sakhe</i> — Grammarians)	(<i>sakhāresu</i> — Grammarians)

(At the end of compounds we have the usual transfer to the *-a* declension : *-sakhō*.)

(Bracketed forms not in *Dīgha*.)

Vocabulary

Verbs :—

<i>ati-vatt</i> (I)	<i>ativattati</i>	escape
<i>u(d)-kujj</i> (I)	<i>ukkujjati</i>	set upright
<i>upa-labbh</i> (I)	(passive <i>upalabbhati</i> = exist)	
<i>o-vad</i> (I)	<i>ovadati</i>	admonish
(<i>k</i>) <i>khā</i> (III)	<i>khāyati</i>	seem
(<i>p</i>) <i>paṭi-i</i> (I)	<i>pacceti</i>	assume

<i>pari-tas</i> (III)	<i>paritassati</i>	long (for), desire
<i>vatt</i> (I)	<i>vattati</i>	turn, roll, circle
<i>var</i> (VII)	<i>vāreti</i>	prevent, hinder, obstruct, stop
<i>vi-var</i> (I)	<i>vivarati</i>	open
<i>vi-o-(k)kam</i> (I)	<i>vokkamati</i>	pass away, break away
<i>vi-o-chid</i> (III)	<i>vocchijjati</i>	cut off, separate from
<i>saṃ-anu-pass</i> (I)	<i>samanupassati</i>	envisage
<i>saṃ-u(d)-ā-car</i> (I)	<i>samudācarati</i>	speak to, converse with
<i>saṃ-mucch</i> (I)	<i>sammucchati</i>	coagulate, form (intransitive)

Nouns :—

<i>adhivacanam</i>	designation, name
<i>ape(k)khā</i>	intention, expectation
<i>abhiseko</i>	consecration
<i>avabhāso</i>	splendour, illumination
<i>upasampadā</i>	entrance
<i>kucchi</i> (masc.)	womb
<i>kumārikā</i>	girl
<i>kumbho</i>	pot
<i>catuppado</i>	quadruped
<i>(t)thiti</i> (fem.)	(also means) station
<i>tantam</i>	loom
<i>nāmam</i>	(also means) mind, mental being (in the most general sense, as contrasted with <i>rūpam</i> , matter, physical being)
<i>pajjoto</i>	lamp
<i>paññāpanam</i>	preparation
<i>paṭigho</i>	(also means) reaction, resistance (as property of matter)
<i>paṭiññā</i>	admission, assertion
<i>paṭiṭṭhā</i>	resting place, perch
<i>patho</i>	road, way
<i>payirupāsanam</i>	attending on (action noun from <i>pari-upa-ās</i> (I), where <i>payir</i> is a junction form of <i>pari(y)</i>)
<i>pācariyo</i>	teacher's teacher
<i>puggalo</i>	person

<i>babbajam</i>	a coarse grass (used in making ropes and slippers)
<i>brahmacariyam</i>	God-like life, best life, celibate life
<i>mañcako</i>	bed
<i>muñjam</i>	a kind of rush (used for making ropes, girdles, and slippers)
<i>yamakam</i>	pair
<i>yāmo</i>	watch (of the night)
<i>vattam</i>	rolling, circulation, cycle, cycling (of the universe)
<i>(v)vatam</i>	vow (in compound > -bbatam)
<i>vinipātiko</i>	unhappy spirit (reborn in purgatory, or as an animal, ghost, or demon)
<i>vimati</i> (fem.)	perplexity
<i>virūlhi</i> (fem.)	growth
<i>vihesā</i>	trouble, harassing
<i>vemattatā</i>	difference, distinction
<i>samsāro</i>	transmigration
<i>samuppādo</i>	origination
<i>samphasso</i>	contact, union
<i>sallāpo</i>	talk
<i>sālo</i>	(a kind of tree : <i>Shorea robusta</i>)
<i>sirimsapo</i>	snake

Adjectives :—

<i>akalla</i>	unsound
<i>adhimutta</i>	intent on
<i>anuesin</i>	seeking (from <i>is(a)</i> (I))
<i>anukhuddaka</i>	very minor
<i>appaṭisaṃvedana</i>	not feeling, not experiencing
<i>appamatta</i>	not-negligent
<i>ākula</i>	confused, tangled
<i>uttānaka</i>	shallow (and figuratively “easily understood”, “simple”)
<i>kalla</i>	sound, proper
<i>niyata</i>	constant, certain
<i>paṭicchanna</i>	covered, concealed
<i>-vattin</i>	setting going, deploying, operating, conducting, governing, developing

<i>saṃvejanīya</i>	emotional, inspiring, stirring (future passive participle of <i>saṃ-vij</i>)
<i>saddha</i>	trusting, believing
<i>sotāpanna</i>	in the stream, on the Way (from <i>sotas</i> , "stream")

Pronoun :—

<i>añña . . . añña</i>	one . . . another, the . . . is a different thing from the . . .
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Past Participles :—

<i>abhisitta</i> (<i>abhi-sic</i> (II))	consecrated
<i>āraddha</i> (<i>ā-rādh</i> (VII))	pleased, satisfied
<i>nikkujjita</i> (<i>ni(r)-</i> <i>kujj</i>)	overturned
<i>paḥita</i> ((<i>p</i>) <i>pa-dhā</i> (I))	exerted
<i>mūḷha</i> (<i>muh</i>)	lost
<i>vuttha</i> (<i>vas</i> (I))	spent (time) (cf. <i>vusita</i> from the same root but with a different meaning, "lived well")

Indeclinables :—

<i>atha</i>	(is also used in introducing a deduction) : thence, (if) so
<i>ubhato</i>	in both ways, on both sides, both
<i>evam santam</i>	in that case, in such case
<i>kira</i> (enclitic)	(may be used to introduce, as enclitic, a report or rumour, and might then be translated) it is said that, they say (and also a discovery, meaning then) in fact, actually
<i>ca pana</i> (enclitic)	moreover
<i>yatthicchakam</i>	wherever one wishes
<i>yadicchakam</i>	whatever one wishes
<i>yāvaticchakam</i>	as far as one wishes
<i>sakkhī</i>	in person, personally
<i>sabbathā</i>	in all ways

EXERCISE 29

Passages for reading :—

1. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : āyāṃ' Ānanda yena Hiraññavatiyā nadiyā pārīmatīraṃ yena Kusinārā-Upavattanaṃ ¹ Mallānaṃ sālavanaṃ ten' upasaṃkamis-sāmā ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paccassosi.

atha kho bhagavā mahatā bhikkhusaṃghena saddhiṃ yena Hiraññavatiyā nadiyā pārīmatīraṃ yena Kusinārā-Upavattanaṃ Mallānaṃ sālavanaṃ ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ āmantesi : iṅha me tvaṃ Ānanda antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi, kilanto 'smi Ānanda, nipajjissāmī ti. evaṃ bhante ti kho āyasmā Ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpesi. atha kho bhagavā dakkhiṇena passena sihaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

* * *

pubbe bhante disāsu vassaṃ vutthā bhikkhū āgacchanti tathāgataṃ dassanāya, te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya labhāma payirupāsānāya. bhagavato pana mayaṃ bhante accayena na labhissāma manobhāvanīye bhikkhū dassanāya na labhissāma payirupāsānāyā ti. cattār' imāni Ānanda saddhassa kulaputtassa dassanīyāni saṃvejanīyāni tñānāni. katamāni cattāri. idha tathāgato jāto ti Ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ tñānaṃ. idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho ti Ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ tñānaṃ. idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ ti Ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ tñānaṃ. idha tathāgato anupādisesāya nibbāna-dhātuyā parinibbuto ti Ānanda saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ tñānaṃ. imāni kho Ānanda cattāri saddhassa kulaputtassa dassanīyāni saṃvejanīyāni tñānāni.

¹ Kusinārā : capital of the northern Malla republic, three quarters of a league north-west of Pāvā ; Upavattanaṃ : a wood near the city.

āgamissanti kho Ānanda saddhā bhikkhubhikkhuniyo upā-sakaupāsikāyo idha tathāgato jāto ti pi, idha tathāgato anuttaram sammasambodhiṃ abhisambuddho ti pi, idha tathāgatena anuttaram dhammacakkaṃ pavattitaṃ ti pi, idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto ti pi. ye hi ke ci Ānanda cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṃ karissanti, sabbe te kāyassa bhedaṃ param maraṇā sugatiṃ saggaṃ lokaṃ upapajjissanti ti.

* * *

tena kho pana samayena Subhaddo nāma paribbājako Kusinārāyaṃ paṭivasati. assosi kho Subhaddo paribbājako : ajj' eva kira rattiyaṃ pacchime yāme samaṇassa Gotamassa parinibbānaṃ bhavissati ti. atha kho Subhaddassa paribbājakassa etad ahosi. sutam kho pana m' etaṃ paribbājakaṇaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamaṇānaṃ : kadā ci karaha ci tathāgatā loke uppajjanti arahanto sammāsambuddhā ti. ajja ca rattiyaṃ pacchime yāme samaṇassa Gotamassa parinibbānaṃ bhavissati. atthi ca me ayaṃ kaṅkhādhammo uppanno, evaṃ pasanno ahaṃ samaṇe Gotame, pahoti me samaṇo Gotamo tathā dhammaṃ desetum yathā ahaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ ti.

atha kho Subhaddo paribbājako yena Upavattanaṃ Mallānaṃ sālavanaṃ yen' āyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca : sutam m' etaṃ bho Ānanda paribbājakaṇaṃ . . . yathā ahaṃ imaṃ kaṅkhādhammaṃ pajaheyyaṃ. svāhaṃ bho Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassanāya ti. evaṃ vutte āyasmā Ānando Subhaddaṃ paribbājakaṃ etad avoca : alaṃ āvuso Subhadda, mā tathāgataṃ viheṭhesi. kilanto bhagavā ti. dutiyam pi kho Subhaddo paribbājako . . . pe . . . tatiyam pi kho Subhaddo paribbājako . . . tatiyam pi kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad avoca : alaṃ āvuso Subhadda, mā tathāgataṃ viheṭhesi. kilanto bhagavā ti. assosi kho bhagavā āyasmato Ānandassa Subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : alaṃ Ānanda, mā Subhaddaṃ vāresi, labhataṃ Ānanda Subhaddo tathāgataṃ dassanāya. yaṃ

kiñci maṃ Subhaddo pucchissati, sabban taṃ aññāpekho va pucchissati no vihesāpekho, yañ c' assāhaṃ puṭṭho vyākarissāmi taṃ khippam eva ājānissatī ti. atha kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad avoca : gacch' āvuso Subhadda, karoti te bhagavā okāsan ti.

atha kho Subhaddo paribbājako yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Subhaddo paribbājako bhagavantam etad avoca : ye me bho Gotama samaṇabrāhmaṇā saṃghino gaṇino gaṇācariyā ñātā yasassino titthakarā sādhusammatā ca bahujaṇassa, seyyathidaṃ Pūraṇo Kassapo,¹ Makkhali Gosālo,² Ajitakesakambali,³ Pakudho Kaccāyano,⁴ Saṅjayo Belatṭhi-putto,⁵ Nigaṇṭho Nāthaputto,⁶ sabbe te sakāya paṭiññāya abbhaññaṃsu, sabbe va na abbhaññaṃsu, ekacce abbhaññaṃsu ekacce na abbhaññaṃsū ti. alaṃ Subhadda. tiṭṭhat' etaṃ sabbe te sakāya paṭiññāya abbhaññaṃsu, sabbe va na abbhaññaṃsu, udāhu ekacce abbhaññaṃsu ekacce na abbhaññaṃsū ti. dhammaṃ te Subhadda desessāmi, taṃ suṇāhi, sādhu kaṃ manasikarohi, bhāsissāmi ti. evaṃ bhante ti kho Subhaddo paribbājako bhagavato paccassosi. bhagavā etad avoca : yasmim kho Subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇo⁷ pi tattha na upalabbhati, dutiyo pi tattha samaṇo na upalabbhati, tatiyo pi tattha samaṇo na upalabbhati, catuttho pi tattha samaṇo na upalabbhati. yasmiñ ca kho Subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇo pi tattha upalabbhati, dutiyo pi tattha samaṇo upalabbhati, tatiyo pi tattha samaṇo upalabbhati, catuttho pi tattha samaṇo upalabbhati. imasmim kho Subhadda dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati,

¹ The Ājīvaka leader, see footnote in Exercise 21.

² See footnotes in Exercises 21 and 28.

³ The materialist, see Exercise 28 (English into Pali).

⁴ An Ājīvaka leader.

⁵ A philosopher who followed the method of perpetual equivocation in debate, which is exemplified in Exercise 22.

⁶ The founder of the Jaina sect, which seceded from the Ājīvakas.

⁷ According to the Commentary, the *samaṇo* here is one who is *solāpanna*, "on the Way," which is the first stage of the Buddhist Way ; the second, third and fourth *samaṇos* are those in the remaining three stages, which are : *sakadāgāmin*, "once-returning" (to the world) ; *anāgāmin*, "non-returning" ; and *arahant*.

idh' eva Subhadda samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo. suññā parappavādā samaṇehi aññe, ime ca Subhadda bhikkhū sammā vihareyyum, asuñño loko arahantehi assa.

ekūnatimso vayasā Subhadda
yaṃ pabbajim kimkusalanuesī.
vassāni paññāsasamādhikāni ¹
yato ahaṃ pabbajito Subhadda
ñāyassa dhammassa padesavattī.
ito bahiddhā samaṇo pi n' atthi.

dutiyo pi samaṇo n' atthi, tatiyo pi samaṇo n' atthi, catuttho pi samaṇo n' atthi. suññā parappavādā samaṇehi aññe, ime ca Subhadda bhikkhū sammā vihareyyum, asuñño loko arahantehi assā ti.

evam vutte Subhaddo paribbājako bhagavantam etad avoca : abhikkantam bhante, abhikkantam bhante. seyyathā pi bhante nikkujjitam vā ukkujeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhinti ti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. esāham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca. labheyyāham bhagavato santike pabbajjam, labheyyam upasampadan ti. yo kho Subhadda aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, so cattāro māsē parivasati. catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. api ca m' ettha puggalavemattatā veditā ti.

sace bhante aññatitthiyapubbā imasmim dhammavinaye ākaṅkhanā pabbajjam, ākaṅkhanā upasampadam, cattāro māsē parivasanti, catunnam māsānam accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, aham cattāri vassāni parivasissāmi, catunnam vassānam accayena āraddhacittā bhikkhū pabbājentū upasampādentū bhikkhubhāvāyā ti. atha kho bhagavā āyasmantam Ānandam āmanatesi : tena h' Ānanda Subhaddam pabbājethā ti. evam bhante ti kho āyasmā Ānando bhagavato paccassosi.

¹ *samādhika*, "more than," is *sam-adhika* with metrical lengthening in the junction.

atha kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad avoca : lābhā vo āvuso Ānanda, suladdhaṃ vo āvuso Ānanda, ye ettha satthārā sammukhā antevāsābhisekena abhisittā ti. alattha kho Subhaddo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ. acirūpasampanno kho pan' āyasmā Subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto. na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbajanti, tad anuttaraṃ brahmacariyapariyosānaṃ diṭṭhe va dhamme sayamaṃ abhiññā¹ sacchikatvā upasampajja vihāsi : khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti abbhaññāsi. aññataro kho pan' āyasmā Subhaddo arahataṃ ahosi. so bhagavato pacchimo sakkhisāvako ahosi ti.

atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi : siyā kho pan' Ānanda tumhākaṃ evaṃ assa : atītasatthukaṃ pāvacaṇaṃ, n' atthi no satthā ti. na kho pan' etaṃ Ānanda evaṃ datṭhabbaṃ. yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto, so vo mama' accayena satthā. yathā kho pan' Ānanda etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na vo mama' accayena evaṃ samudācaritabbaṃ. theratarena Ānanda bhikkhuna navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo, navakatarena bhikkhuna therataro bhikkhu bhante ti vā āyasmā ti vā samudācaritabbo. ākaṅkhamāno Ānanda saṃgho mama' accayena khuddānukhuddakāni sikkhāpādāni samūhanatu. Channassa Ānanda bhikkhuno mama' accayena brahmadāṇo katabbo ti. katamo pana bhante brahmadāṇo ti. Channo Ānanda bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo na anusāsitaṃ ti.

atha bhagavā bhikkhū āmantesi : siyā kho pana bhikkhave ekabhikkhussa² pi kaṅkhā vā vimati vā Buddhe vā dhamme vā saṃghe vā magge vā paṭipadāya vā. pucchatha bhikkhave. mā pacchā vippaṭisārino ahuvattha : sammukhībhūto no satthā ahosi, na mayaṃ sakkhimha bhagavantaṃ sammukhā paṭipucchitun ti. evaṃ vutte te bhikkhū tuṇhī ahesuṃ. dutiyam pi kho bhagavā . . . tatiyam pi kho bhagavā bhikkhū āmantesi : siyā kho pana bhikkhave ekabhikkhussa pi kaṅkhā vā vimati

¹ Gerund of *abhi-(ñ)ñā*, cf. footnote at beginning of Exercise 22.

² Inflection of *a* declension.

vā Buddhē vā dhamme vā saṃghe vā magge vā paṭipadāya vā. pucchatha bhikkhave. mā pacchā vippaṭisārino ahuvattha : sammukhībhūto no satthā ahosi, na mayam sakkhimha bhagavantam sammukhā paṭipucchitun ti. tatiyam pi kho te bhikkhū tuṇhī ahesum. atha kho bhagavā bhikkhū āmantesi : siyā kho pana bhikkhave satthugāravena pi na puccheyyātha. sahāyako pi bhikkhave sahāyakassa ārocatū ti. evaṃ vutte te bhikkhū tuṇhī ahesum.

atha kho āyasmā Ānando bhagavantam etad avoca : acchariyam bhante abbhutam bhante. evaṃ pasanno aham bhante imasmim bhikkhusaṃghe, n' atthi ekabhikkhusa pi kaṅkhā vā vimati vā Buddhē vā dhamme vā saṃghe vā magge vā paṭipadāya vā ti. pasādā kho tvaṃ Ānanda vadesi. nānam eva h' ettha Ānanda tathāgatassa : n' atthi imasmim bhikkhusaṃghe, n' atthi ekabhikkhusa pi kaṅkhā vā vimati vā Buddhē vā dhamme vā saṃghe vā magge vā paṭipadāya vā. imesaṃ hi Ānanda pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu so sotāpanno avinipātadhammo niyato sambodhiparāyano ti. atha kho bhagavā bhikkhū āmantesi : handa dāni bhikkhave āmantayāmi vo : vayadhammā saṃkhārā, appamādena sampādetthā ti. ayaṃ tathāgatassa pacchimā vācā.

atha kho bhagavā paṭhamajjhānaṃ samāpajji. paṭhamajjhānā vuṭṭhahitvā dutiyajjhānaṃ samāpajji. dutiyajjhānā vuṭṭhahitvā tatiyajjhānaṃ samāpajji. tatiyajjhānā vuṭṭhahitvā catutthajjhānaṃ samāpajji. catutthajjhānā vuṭṭhahitvā ākāsaṇācāyatanam samāpajji. ākāsaṇācāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṇcāyatanam samāpajji. viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā ākiṇcaṇṇāyatanam samāpajji. ākiṇcaṇṇāyatanasamāpattiyā vuṭṭhahitvā nevaṣaṇṇānāsaṇṇāyatanam samāpajji. nevaṣaṇṇānāsaṇṇāyatanasamāpattiyā vuṭṭhahitvā saṇṇāvedayitanirodham samāpajji.

atha kho āyasmā Ānando āyasmantaṃ Anuruddham etad avoca : parinibbuto bhante Anuruddha bhagavā ti. na āvuso Ānanda bhagavā parinibbuto, saṇṇāvedayitanirodham samāpanno ti. atha kho bhagavā saṇṇāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevaṣaṇṇānāsaṇṇāyatanam samāpajji. nevaṣaṇṇānāsaṇṇāyatanasamāpattiyā vuṭṭhahitvā ākiṇcaṇṇāyatanam samāpajji. ākiṇcaṇṇāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṇcāyatanam samāpajji. viññāṇaṇcāyatanasamāpattiyā

vuṭṭhahitvā ākāsaṇācāyatanam samāpajji. ākāsaṇācāyatanasamāpattiyā vuṭṭhahitvā catutthajjhānam samāpajji. catutthajjhānā vuṭṭhahitvā tatiyajjhānam samāpajji. tatiyajjhānā vuṭṭhahitvā dutiyajjhānam samāpajji. dutiyajjhānā vuṭṭhahitvā paṭhamajjhānam samāpajji. paṭhamajjhānā vuṭṭhahitvā dutiyajjhānam samāpajji. dutiyajjhānā vuṭṭhahitvā tatiyajjhānam samāpajji. tatiyajjhānā vuṭṭhahitvā catutthajjhānam samāpajji. catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

2. evam me sutam. ekaṃ samayaṃ bhagavā Kurūsu viharati, Kammāssadhammaṃ nāma Kurūnaṃ nigamo. atha kho āyasmā Ānando yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Ānando bhagavantam etad avoca : acchariyaṃ bhante abbhutaṃ bhante yāva gambhīro cāyaṃ bhante paṭiccasamuppādo gambhīrāvabhāso ca. atha ca pana me uttānakuttānako viya khāyatī ti. mā h' evaṃ Ānanda avaca, mā h' evaṃ Ānanda avaca. gambhīro cāyaṃ Ānanda paṭiccasamuppādo gambhīrāvabhāso ca. etassa Ānanda dhammassa ananubodhā appaṭivedhā evaṃ ayaṃ pajā tantākulakajātā gulāguṇṭhikajātā¹ muñjababbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ nātivattati.

atthi idappaccayā jarāmarañan ti. iti puṭṭhena satā Ānanda, atthi ti 'ssa vacanīyaṃ. kim paccayā jarāmarañan ti. iti ce vadeyya, jātipaccayā jarāmarañan ti icc assa vacanīyaṃ. atthi idappaccayā jātī ti. iti puṭṭhena satā Ānanda, atthi ti 'ssa vacanīyaṃ. kim paccayā jātī ti. iti ce vadeyya, bhavappaccayā jātī ti icc assa vacanīyaṃ. atthi idappaccayā bhavo ti. iti puṭṭhena satā . . . upādānapaccayā bhavo ti icc assa vacanīyaṃ. atthi idappaccayā upādānan ti. iti puṭṭhena satā . . . tanhāpaccayā upādānan ti icc assa vacanīyaṃ. atthi idappaccayā tanhā ti. iti puṭṭhena satā . . . vedanāpaccayā tanhā ti icc assa vacanīyaṃ. atthi idappaccayā vedanā ti. iti puṭṭhena satā . . . phassapaccayā vedanā ti icc assa vacanīyaṃ. atthi idappaccayā phasso ti. iti puṭṭhena satā . . . nāmarūpapaccayā phasso ti icc assa vacanīyaṃ. atthi idappaccayā nāmarūpan

¹ The meaning of *gulāguṇṭhika* is uncertain. It refers probably to knotted or twisted threads in weaving, or perhaps to a bird's nest of tangled construction.

ti. iti puṭṭhena satā Ānanda atthī ti 'ssa vacanīyaṃ. kim paccayā nāmarūpan ti. iti ce vadeyya, viññāṇapaccayā nāmarūpan ti icc assa vacanīyaṃ. atthi idappaccayā viññāṇan ti. iti puṭṭhena satā Ānanda atthī ti 'ssa vacanīyaṃ. kim paccayā viññāṇan ti. iti ce vadeyya, nāmarūpapaccayā viññāṇan ti icc assa vacanīyaṃ.

iti kho Ānanda nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ, jarāmaṇapaccayā sokaparidevadukkhadomanassupāyāsā sambhavanti. evaṃ etassa kevalassa dukkhakkhandhassa samudayo hoti.

jātipaccayā jarāmaṇan ti iti kho pan' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabbaṃ yathā jātipaccayā jarāmaṇaṃ. jāti va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidaṃ devānaṃ vā devattāya, gandhabbānaṃ ¹ vā gandhabbattāya, yakkhānaṃ ² vā yakkhattāya, bhūtānaṃ vā bhūtattāya, manussānaṃ vā manussattāya, catuppādānaṃ vā catuppadat-tāya, pakkhīnaṃ vā pakkhattāya, sirīṃsapānaṃ vā sirīṃsapattāya, tesam tesam va hi Ānanda sattānaṃ tathattāya jāti nābhavissa, sabbaso jātiyā asati jātinirodhā api nu kho jarāmaṇaṃ paññāyethā ti. no h' etaṃ bhante. tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo jarāmaṇassa, yadidaṃ jāti. . . . bhavo va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidaṃ kāmabhavo ³ rūpabhavo arūpabhavo vā, sabbaso bhavo asati bhavanirodhā api nu kho jāti paññāyethā ti. no h' etaṃ bhante. tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo jātiyā, yadidaṃ bhavo . . . upādānaṃ va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidaṃ kāmupādānaṃ vā

¹ *gandhabbo*, "heavenly musician" (a class of minor gods).

² *yakkho*, "spirit," "god," "fairy," "genie" (usually applied to minor deities such as tree spirits, or to servants of greater gods).

³ Three forms or levels of existence are recognised, the *arūpa*, "immaterial," *rūpa*, "material," and *kāma*, "sensual." The *kāma* is really the lower part of the *rūpa*, but they are usually separated and the *rūpa* restricted to the fine or imponderable matter of the worlds of the gods.

diṭṭhūpādānaṃ vā sīlabbatūpādānaṃ vā attavādūpādānaṃ vā, sabbaso upādāne asati upādānanirodhā api nu kho bhavo paññāyethā ti. no . . . taṇhā va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidaṃ rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānaṃ paññāyethā ti. no . . . vedanā va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidaṃ cakkhusamphassajā vedanā sotasaṃphassajā vedanā ghāṇasaṃphassajā vedanā jivhāsaṃphassajā vedanā kāyasaṃphassajā vedanā manosamphassajā vedanā, sabbaso vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā ti. no . . .

* * *

. . . phasso va hi Ānanda nābhavissa sabbena sabbam sabbathā sabbam kassa ci kimhi ci, seyyathidaṃ cakkhusamphasso sotasaṃphasso ghāṇasaṃphasso jivhāsaṃphasso kāyasaṃphasso manosamphasso, sabbaso phasse asati phassanirodhā api nu kho vedanā paññāyethā ti. no . . .

nāmarūpapaccayā phasso ti iti kho pan' etam vuttaṃ, tad Ānanda iminā p'etaṃ pariyāyena veditabbaṃ, yathā nāmarūpapaccayā phasso. yehi Ānanda ākārehi yehi līngehi yehi nimित्तेhi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati, api nu kho rūpakāye adhivacanasamphasso paññāyethā ti. no h' etaṃ bhante. yehi Ānanda ākārehi yehi līngehi yehi nimित्तेhi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati, api nu kho nāmakāye paṭighasaṃphasso paññāyethā ti. no h' etaṃ bhante. yehi Ānanda ākārehi yehi līngehi yehi nimित्तेhi yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati, api nu kho adhivacanasamphasso vā paṭighasaṃphasso vā paññāyethā ti. no h' etaṃ bhante. yehi Ānanda ākārehi yehi līngehi yehi nimित्तेhi yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu tesu līngesu tesu nimittesu tesu uddesesu asati, api nu kho phasso paññāyethā ti. no h' etaṃ bhante. tasmāt ih'

Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo phassassa, yadidaṃ nāmarūpaṃ.

viññāṇapaccayā nāmarūpaṃ ti iti kho pan' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabbaṃ yathā viññāṇapaccayā nāmarūpaṃ. viññāṇaṃ va hi Ānanda mātu kucchiṃ na okkamissatha, api nu kho nāmarūpaṃ mātu kucchismiṃ sammucchissathā ti. no h' etaṃ bhante. viññāṇaṃ va hi Ānanda mātu kucchiṃ okkamitvā vokkamissatha, api nu kho nāmarūpaṃ itthattāya abhinibbattissathā ti. no h' etaṃ bhante. viññāṇaṃ va hi Ānanda daharass' eva sato vocchijjissatha kumārassa vā kumārikāya vā, api nu kho nāmarūpaṃ vuddhiṃ virūhiṃ vepullaṃ āpajjissathā ti. no h' etaṃ bhante. tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo nāmarūpassa, yadidaṃ viññāṇaṃ.

nāmarūpapaccayā viññāṇaṃ ti iti kho pan' etaṃ vuttaṃ, tad Ānanda iminā p' etaṃ pariyāyena veditabbaṃ, yathā nāmarūpapaccayā viññāṇaṃ. viññāṇaṃ va hi Ānanda nāmarūpe patiṭṭhaṃ nālabhissatha, api nu kho āyatīṃ jātījarāmarañadukkhasamudayasambhavo paññāyethā ti. no h' etaṃ bhante. tasmāt ih' Ānanda es' eva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇassa, yadidaṃ nāmarūpaṃ. ettāvatā kho Ānanda jāyetha vā jiyetha vā mīyetha vā cavetha vā upapajjetha vā, ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā paññattipatho, ettāvatā paññāvacaram, ettāvatā vaṭṭaṃ vaṭṭati itthattaṃ paññāpanāya, yadidaṃ nāmarūpaṃ saha viññāṇena.

* * *

yato kho Ānanda bhikkhu n' eva vedanaṃ attānaṃ samanupassati, no pi appaṭisaṃvedanaṃ attānaṃ samanupassati, no pi attā me vedayati, vedanādhhammo hi me attā ti samanupassati, so evaṃ asamanupassanto na kiñ ci loke upādiyati, anupādiyaṃ na paritassati, aparitassaṃ paccattaṃ yeva parinibbāyati, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā ti pajānāti. evaṃ vimuttacittaṃ kho Ānanda bhikkhuṃ yo evaṃ vadeyya hoti tathāgato param maraṇā ti, iti 'ssa diṭṭhī ti tad akallaṃ. na hoti tathāgato . . . tad akallaṃ. taṃ kissa hetu. yāvat' Ānanda adhi-

vacanaṃ yāvatā adhivacanapatho, yāvatā nirutti yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā paññā yāvatā paññāvacaraṃ, yāvatā vaṭṭaṃ yāvatā vaṭṭaṃ vaṭṭati, tad abhiññā¹ vimutto bhikkhu, tad abhiññā vimutto bhikkhu na jānāti na passati iti 'ssa diṭṭhī ti tad akallaṃ.

satta kho imā Ānanda viññāṇaṭṭhitiyo, dve ca āyatanāni.

katamā satta. sant' Ānanda sattā nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā. ayaṃ paṭhamā viññāṇaṭṭhiti. sant' Ānanda sattā nānattakāyā ekattasaññino, seyyathā pi devā brahmakāyikā paṭhamābhiniḃbattā. ayaṃ dutiyā viññāṇaṭṭhiti. sant' Ānanda sattā ekattakāyā nānattasaññino, seyyathā pi devā ābhassarā.² ayaṃ tatiyā viññāṇaṭṭhiti. sant' Ānanda sattā ekattakāyā ekattasaññino, seyyathā pi devā subhakiṇṇā.³ ayaṃ catutthā viññāṇaṭṭhiti. sant' Ānanda sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthagamā nānattasaññānaṃ amanasikārā ananto ākāso ti ākāsaññācāyatanūpagā. ayaṃ pañcamī viññāṇaṭṭhiti. sant' Ānanda sattā sabbaso ākāsaññācāyatanam samatikkamma anantaṃ viññāṇaṇ ti viññāṇañcāyatanūpagā. ayaṃ chaṭṭhā viññāṇaṭṭhiti. sant' Ānanda sattā sabbaso viññāṇañcāyatanam samatikkamma n' atthi kiñ cī ti ākiñcaññāyatanūpagā. ayaṃ sattamī viññāṇaṭṭhiti.

asaññasattāyatanam nevasaññānāsaññāyatanam eva dutiyaṃ.

tatr' Ānanda y' āyaṃ paṭhamā viññāṇaṭṭhiti nānattakāyā nānattasaññino, seyyathā pi manussā ekacce ca devā ekacce ca vinipātikā, yo nu kho Ānanda tañ ca pajānāti, tassā ca samudayaṃ pajānāti, tassā ca atthagamaṃ pajānāti, tassā ca assādaṃ pajānāti, tassā ca ādīnavam pajānāti, tassā ca nissaraṇam pajānāti, kallaṃ nu kho tena tad abhinanditun ti. no h' etaṃ bhante. . . . pe . . . tatr' Ānanda y' āyaṃ sattamī viññāṇaṭṭhiti sabbaso viññāṇañcāyatanam samatikkamma n' atthi kiñ cī ti ākiñcaññāyatanūpagā, yo nu kho Ānanda tañ ca pajānāti, . . . tassā ca nissaraṇam pajānāti, kallaṃ nu kho tena

¹ Gerund, cf. footnote at beginning of Exercise 22.

² ābhassara, "the world of radiance," cf. second passage in Exercise 20.

³ subhakiṇṇa, "the lustrous world," the inhabitants of which enjoy the highest, unalloyed happiness (the sole defect of which is that it is temporary, not eternal).

tad abhinanditun ti. no h' etaṃ bhante. tatr' Ānanda yaṃ idaṃ asaṇṇasattāyatanam, yo nu kho Ānanda taṇ ca pajānāti, . . . tassa ca nissaraṇam pajānāti, kallaṃ nu kho tena tad abhinanditun ti. no h' etaṃ bhante. tatr' Ānanda yaṃ idaṃ nevasaṇṇānāsaṇṇāyatanam, yo nu kho Ānanda taṇ ca pajānāti, . . . tassa ca nissaraṇam pajānāti, kallaṃ nu kho tena tad abhinanditun ti. no h' etaṃ bhante. yato kho Ānanda bhikkhu imāsaṇ ca sattannaṃ viṇṇāṇaṭṭhitinaṃ imesaṇ ca dvinnaṃ āyatanānaṃ samudayaṇ ca atthagamaṇ ca assādaṇ ca ādīnavaṇ ca nissaraṇaṇ ca yathābhūtaṃ viditvā anupādā vimutto hoti, ayaṃ vuccati Ānanda bhikkhu paṇṇāvimutto.

aṭṭha kho ime Ānanda vimokhā. katame aṭṭha. rūpī rūpāni passati.¹ ayaṃ paṭhamo vimokho. ajjhattaṃ arūpasāṇṇi bahiddhā rūpāni passati. ayaṃ duttiyo vimokho. subhan t' eva adhimutto hoti. ayaṃ tattiyo vimokho. sabbaso rūpasāṇṇānaṃ samatikkamā paṭighasaṇṇānaṃ atthagamaṇ nānattasaṇṇānaṃ amanasikārā ananto ākāso ti ākāsaṇaṇcāyatanam upasampajja viharati. ayaṃ catuttho vimokho. sabbaso ākāsaṇaṇcāyatanam samatikkamma anantaṃ viṇṇāṇaṇ ti viṇṇāṇaṇcāyatanam upasampajja viharati. ayaṃ pañcama vimokho. sabbaso viṇṇāṇaṇcāyatanam samatikkamma n' atthi kiṇ cī ti ākiṇcaṇṇāyatanam upasampajja viharati. ayaṃ chaṭṭho vimokho. sabbaso ākiṇcaṇṇāyatanam samatikkamma nevasaṇṇānāsaṇṇāyatanam upasampajja viharati. ayaṃ sattamo vimokho. sabbaso nevasaṇṇānāsaṇṇāyatanam samatikkamma saṇṇāvedayitanirodham upasampajja viharati. ayaṃ aṭṭhamo vimokho. ime kho Ānanda aṭṭha vimokhā.

yato kho Ānanda bhikkhu ime aṭṭha vimokhe anulomam pi samāpajjati, paṭilomam pi samāpajjati, anulomapaṭilomam pi samāpajjati, yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ samāpajjati pi vutṭhāti pi, āsavānaṇ ca khayā anāsavaṃ cetovimuttiṃ paṇṇāvimuttiṃ diṭṭhe va dhamme sayam abhiñṇā sacchikatvā upasampajja viharati, ayaṃ vuccati Ānanda bhikkhu ubhatobhāgavimutto, imāya ca Ānanda ubhatobhāgavimuttiyā aṇṇā ubhatobhāgavimutti uttaritarā vā paṇī-tatarā vā n' atthi ti. idaṃ avoca bhagavā. attamano āyasmā Ānando bhagavato bhāsitaṃ abhinandī ti.

¹ These eight are stages in meditation. The first one is the simple contemplation of some material object in order to compose the mind.

Translate into Pali :—

(From the dialogue between the Buddha and the wanderer Poṭṭhapāda.)

“ Sir, does (*nu*) the fortunate one declare just one summit (*aggo*)-of-perception, or (*udāhu*) (does he) declare many (*puṭhu*) summits-of-perception ? ”

“ I declare one summit-of-perception, Poṭṭhapāda, and I also declare many summits-of-perception.”

“ But in what way, sir, (does) the fortunate one declare one summit-of-perception and also declare many summits-of-perception ? ”

“ In whatever way, Poṭṭhapāda, (one) reaches (*phus*) peace of mind, just so I declare a summit-of-perception, thus, Poṭṭhapāda, I declare one summit-of-perception and also I declare many summits-of-perception.”

“ Sir, does (*nu*) perception occur first, afterwards knowledge, or (does) knowledge occur first, afterwards perception, or (do) perception and knowledge occur simultaneously ? ”

“ Perception, Poṭṭhapāda, occurs first, afterwards knowledge, moreover from-the-occurrence-of-perception is the-occurrence-of-knowledge (i.e. results from, expressed simply by the ablative and *hoti*). He (i.e. the person engaged in meditation, who was being discussed) understands thus : “ In fact, from-this-condition (stem of pronoun assimilated to following *p > pp*) my knowledge occurred.” Even (*api*) through this course, Poṭṭhapāda, it (*etam*) (is) to be ascertained (*vid*) how perception occurs first, afterwards knowledge, from-the-occurrence-of-perception, moreover, is the-occurrence-of-knowledge.”

“ Is (*nu*) perception the soul of a man, sir, or (is) one (thing) perception, another the soul ? ”

“ What now (*kim pana*) (do) you, Poṭṭhapāda, assume a soul ? ”

“ I assume a gross soul, sir, material, which-is-(made)-of-the-four-elements, which-is-feeding-on-solid-food.”

“ Yet (*hi*) if your soul were (conditional tense) gross, Poṭṭhapāda, material, of-the-four-elements, feeding-on-solid-food, in that case, Poṭṭhapāda, for you (*te*) perception would be one thing, soul another. Then (*tad*) through this course.

Poṭṭhapāda, it (is) to be ascertained how perception will be one (thing), soul another. Just let this gross, material, four-element, solid-food-feeding soul be (*tiṭṭhatu*), Poṭṭhapāda : so (*atha*) this man's perceptions occur (as) one (thing), (his) perceptions cease (as) another. Through this course, Poṭṭhapāda, it (is) to be ascertained how perception will be one (thing), soul another."

LESSON 30

Desiderative Conjugation

A special conjugation and certain derivatives from it are sometimes used to express the desire to do an action. This conjugation is called the "desiderative" (*tumicchatha*). The root is reduplicated, the reduplicating syllable being in a weak form, and the suffix *sa* is added to form a stem which is inflected according to the first conjugation. An adjective (stem *sa*) and a feminine abstract noun (stem *sā*) are also formed. Apart from a few forms in ordinary use the desiderative may be regarded as a "poetic" conjugation, being largely restricted to verse. Examples :—

<i>vi-kiṭ</i> (I) ("to cure")	<i>vicikicchati, vicikicchā</i> (in common use), "be uncertain"
<i>guṇ</i>	<i>jigucchati, jeguccha</i> (adj.) (in common use), "be disgusted with"
<i>ghas</i>	<i>jighacchati</i> (verse), "desire to eat," "be hungry"
<i>vi-ji</i>	<i>vijigīsati</i> (not in <i>Dīgha</i>), "desire to conquer"
<i>tij</i> (I) ("to sharpen", "to bear")	<i>titikkhā</i> , "forbearance"
<i>pā</i>	<i>pipāsita</i> (pp. in common use), <i>pipāsin</i> (adj.), "desire to drink," "be thirsty" <i>pipāsa</i> (adj., also common, has pejorative meaning) "drunken", "drunkard"

<i>man</i>	<i>vīmaṃsati</i> , <i>vīmaṃsā</i> , <i>vīmaṃsin</i> (in common use), ("desire to think") "investigate"
<i>vac</i> (s) <i>su</i>	<i>vavakkhati</i> (verse), "desire to speak" <i>sussūsati</i> , <i>sussūsā</i> (in common use), "desire to hear"
<i>har</i>	<i>jigīṃsamāno</i> (irregular formation) (present participle, verse), "desire to take," "wish for"
<i>ni-har</i>	<i>nijigīṃsitar</i> (agent noun, in common use), "coveter," "acquisitor"
(kit, "cure" > <i>tikicchati</i> may also be classed here; it is not found in the <i>Dīgha</i> . The root has two alternative reduplications, with <i>ci-</i> or <i>ti-</i> , with different meanings.)	

"Root" Aorist

The "root" aorist, which is rarely found except in verse, is so called by historical philologists because the inflections are added directly to the root, not to a stem (historically in the ordinary *-i* aorist the *-i* is a stem suffix, not an inflection, likewise in *addasā*, etc., we have an *-a* stem).

Examples :—

hū

	Singular	Plural
3rd person	<i>ahā</i> , <i>ahud</i> (junction form) "it was", "there was"	<i>ahum</i> or <i>ahū</i> (both verse)
2nd person	(<i>ahā</i>)	—
1st person	(<i>ahum</i>)	(<i>ahum</i>) (<i>ahumhā</i> belongs to the ordinary aorist system : Lesson 4)

(In *Dīgha* prose the final *-u* is short in the 3rd singular.)

gam

	Singular	Plural
3rd person	<i>agā</i>	<i>agā</i> (verse)
2nd person	(<i>agā</i>)	(<i>aguttā</i> —Grammarians)
1st person	(<i>agam</i>)	(<i>agamhā</i>)

(In *Dīgha* prose only from *adhi-gam* > *ajjhagā*.)

ahu(d) is generally used impersonally: "there was" (e.g. with possessive genitive).

Verse

So far we have restricted ourselves (except for a few incidental verses in the reading passages) to the ordinary prose language of the *Dīgha Nikāya*, which is sufficiently typical of the Pali prose in which most of the Canon is written. We must, however, to complete this introductory survey of Pali, consider the main features of Pali verse, which likewise are well exemplified in the *Dīgha*. The Canon contains probably 15,000–20,000 verses. These are mostly collected in books consisting entirely, or almost entirely, of verse, but some are scattered about in the prose texts as in the *Dīgha Nikāya* itself. The verses of the *Dīgha Nikāya* illustrate their most important linguistic and metrical characteristics. The linguistic features to remark are twofold: poetic licence and the use of archaic forms obsolete in everyday speech. The main characteristic of the metres is that they are quantitative, that is that the rhythm is determined purely by the lengths of the syllables, the effect of any stress ("accent") being negligible.

Poetic licence is most noticeable in the freedom of word order in verse. Since the inflections generally show the relations between the words in a sentence almost any deviation from the prose order is possible without serious change of meaning (the emphasis will be different, and indeed the metrical form provides special possibilities for emphasis by placing words in rhythmically prominent positions), though for beginners it adds

greatly to the difficulty of disentangling the meaning. Secondly, the need to fit the sentence to the metre influences the choice of vocabulary, so that unusual synonyms and rare words may be used. Thirdly, superfluous or redundant words may be inserted to fill up lines of verse, especially indeclinables (*nipāta*) of merely emphatic or otherwise vague meaning. A prefix may be dropped or added where the meaning of the sentence will tolerate a slight change of nuance. Fourthly, the making of junction (*sandhi*) is more variable than in prose, and may be decided by metrical requirements rather than grammatical usage. Fifthly, certain syllables may be lengthened or shortened to suit the rhythm of the metre. Vowels linking suffixes to roots (less often prefixes) as well as final vowels are especially susceptible to this treatment, though this form of licence is not of very frequent occurrence.

Examples of poetic licence :—

Lengthened final :

ramatī (3rd singular present of *ram* (I), "delight")
heṭhayī (aorist of *heṭh* (VII), "harass")

Shortened final :

gihi (for *gihī* : *gihin* = "house-dwelling")
santō (perhaps we should write *santa*)
Buddhāna (genitive plural, for *-ānaṃ*)
kammāṃ (perhaps we should write *kamma*)
chetva (for *-tvā*, gerund of *chid*).

Junction between root and suffix lengthened :

satīmanto

—shortened :

jānahi

Junction between prefix and root lengthened :

sūgatiṃ.

Archaic forms are kept alive to a limited extent by being preserved in poems and songs handed down from past centuries. Though not acceptable in ordinary speech, they may be felt appropriate for poetic expression just because of their purely

poetic associations. They may also be felt to have greater dignity and power than everyday forms. The obscurity which may result is not always avoided by poets, on the contrary a certain mystification and portentousness may be deliberately sought. We thus meet in Pali verse with a residue of ancient grammatical forms, among which we may note here some characteristic or frequent ones :—

Nominative plural in *āse* : *sāvakāse* (= *sāvakā*)
gatāse (= *gatā*)

Imperative 1st plural in *mu* instead of *ma* : *jānemu*

Optative 3rd singular in *e* instead of *eyya* : *ādise*
 (= *ādiseyya*; from *ā-dis* (I), “dedicate”)

Optative 1st plural in *mu* instead of *yyāma* : *pucchemu*

Use of root aorist, e.g. 3rd plural in *um* : *akarum* (for *akamsu*), *āpādum* (for *āpādimsu*)

Another unusual aorist : *abhida* (for *abhiṇḍi*)

Future of *hū* : *hessati* (= *bhavissati*)

Infinitive in *tāye* : *dakkhitāye* (= *daṭṭhum*)

Gerund in *(t)vāna* rare in prose : *caritvāna*, *disvāna*,
katvāna, *sutvāna*

Middle (*attanopada*) forms not current in prose :—

vande (= *vandāmi*)

amhāse (= *amhā*)

karomase (= *karoma*)

ārabhavho (= *ārabhatha*, imperative)

vademase (= *vadeyyāma*)

āsīne (locative singular of the present participle middle of the verb *ās*, “to sit,” itself almost extinct—replaced by *ni-sīd*).

We have noted in Lessons 28 and 29 and earlier in this lesson that the denominative, intensive, desiderative, and “root” aorist are more frequent in verse.

Where two parallel forms exist, one with assimilation and consequent obscurity and one with a clear articulation through a linking vowel between stem and suffix, the form with assimilation will usually be more frequent in verse and sometimes extinct in prose :—

dajjā (optative of *dā*, from the reduplicated stem *dad* + the ancient optative inflection *yā(t)*, 3rd singular)
jaññā (= *jāneyya*)
kassāma (= *karissāma*).

Other archaic forms :—

diviyā (= *dibbā*, ablative)
poṣo (= *puriso*)
tuvaṃ (= *tvam*)
duve (= *dve*)
addakkhiṃ (= *addasaṃ*)
-bhi (= *-hi*, instrumental plural).

Other poetic forms :—

caviya (= *cavitvā*)
ramma (= *ramaṇīya*).

As examples of vocabulary not used in prose we may list a few words here.

<i>brū</i> (I)	<i>brūhi</i> (imperative 2nd singular) "say", "call"
<i>ram</i> (I)	<i>ramati</i> (also present middle 1st singular <i>rame</i>) "delight", "enjoy"
<i>vid</i> (II)	<i>vindati</i> "find" (for <i>labh</i>)
<i>ambujo</i>	fish ("water-born")
<i>mahī</i>	the earth
<i>suro</i>	god
<i>have</i> (ind.)	truly, surely
<i>ve</i> (ind.)	surely.

In scanning Pali verse the following two rules apply :—

- (1) A syllable having its vowel short and followed by not more than one consonant is short (*lahu*).
- (2) A syllable having its vowel long, or followed by *m* or by more than one consonant, is long (*garu*).

There are also certain complications arising from minor discrepancies between the standard orthography and the original pronunciation. These arose over variant pronunciations

of the semi-vowels *y*, *r*, and *v* in some combinations (more rarely over the nasals). Some examples are :—

-cariya = —^u (*-carya)

iriyati = —^{uu} (*iryati)

sirīmant ("beautiful", "fortunate") = — — (*srīmant)
(but sirī, "beauty, "fortune" = ^u_u)

vya- = ^{uu} (viya-, as sometimes written)

veḷuriyo ("lapis lazuli") = —^{uu} —

ariya = usually —^u (*arya), sometimes = —^{uu} (*āriya)

viriya = sometimes —^u (*virya) but sometimes —^{uu}
(vīriya, which is sometimes so written)

suriyo = sometimes — — (*suryo) but sometimes —^u —
(sūriyo, which is sometimes so written).

In the word *brāhmaṇo*, *br-* does not function as two consonants, hence a preceding syllable will be short if its vowel is short (**bamhaṇo*?). Occasionally other conjuncts also fail to "make position" (make a preceding syllable long).

Though all Pali metres are quantitative, a new style of poetry had come into fashion in the 5th or 4th century B.C. which may be called the "musical" style. In the metres of this style the opposition of long and short syllables, that one long equals two shorts, is exact and inflexible in the same way as a note and two notes of half its value in music. The new metres had in fact taken their rhythms from music. In the older metres, which remained in use, though not uninfluenced by the new, the opposition of quantities is approximate only, so that the number of syllables in a line is still felt to be of decisive importance.

A "verse" usually contains four lines (*pādas*), being a quatrain, much more rarely six lines. Rhyme is not used.

Most important metres :—

"Old" metres (number of syllables per line constant, with only rare "resolution" of a long into two shorts, giving an extra syllable, under the influence of the "new" metres) :—

vatta (epic narrative metre : only approximately quantitative) eight syllables per line, the contrasting cadences of alternate lines giving a verse of two dissimilar lines repeated ; in the epic style there is a tendency to use this

(with these usually)

u u u u u - u u $\times 4$, (the cadences of the prior *valla* line are also admitted)

$\frac{5}{3} = \underline{\underline{u}}, \underline{\underline{u}}, \underline{\underline{u}} \underline{\underline{u}} - \underline{\underline{u}} - \underline{\underline{u}} \times 4$ (*tutthubha*) (caes. in one of the marked positions)

by mixture of an opening with caesura at the fifth with a continuation as per caesura at the fourth we occasionally find a *tutṭhubha* of twelve syllables or a *jagatī* of thirteen :

u — u — —, u u u — u — u (tu.)
u — u — —, u u u — u — u u (ja.).

mattāchandas ("measure-metre"), (cadence fixed, being the last five or six syllables, rest widely variable provided

the total quantity is constant ; there are always two dissimilar lines repeated) :

vetālīya (lines one and three contain fourteen *mattās*, two and four contain sixteen ; cadence — $\underline{\underline{v}} - \underline{\underline{v}} \underline{\underline{v}}$)

$\underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}} \underline{\underline{v}} \mid \underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}} \underline{\underline{v}} \times 2$

opacchandāsaka (as *vetālīya*, but with two extra *mattās* in each line resulting from the longer cadence — $\underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}}$)

$\underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}} \mid \underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} \underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}} - \underline{\underline{v}} \times 2$

(very rarely, *vetālīya* and *opacchandāsaka* are mixed) (another metre originally of this class is the *svāgatā*, which being less flexible is usually classified under *akkharacchandās*, see below)

gaṇacchandās ("bar-metre") (not found in the *Dīgha Nikāya* : strictly musical and exactly quantitative like musical rhythms) :

gīti (two or three lines of thirty *mattās* each, each only theoretically divisible into two quarter verses ; each of the two lines is organized in eight bars, called *gaṇa*, of four *mattās* each, there being a "rest" of two *mattās* at

the end ; the characteristic rhythm is $\mid \underline{\underline{v}} - \mid \underline{\underline{v}} - \underline{\underline{v}} \mid$
= 2 bars, though this is simply a base on which variation is very freely made)

ariyā (a line of thirty *mattās*, as in *gīti*, followed by a line of twenty-seven *mattās*, the cadence being syncopated).

Derived metres (these represent a third phase, which subsequently became the dominant style in the literature, along with a somewhat restricted form of the *vatta* for continuous narrative ; the tendency is for both the quantity and the number of syllables to be fixed. In the Pali Canon these metres still retain a good deal of flexibility, whilst in later Indian literature they are given forms absolutely fixed except for the last syllable of each line) :—

akkharacchandās ("syllable-metre")

samavutta (four similar lines) :—

upajāti (a form of *tutṭhubha*, fixed)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 4$

rathoddhata (a form of *vetālīya* line, fixed)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 4$

vaṃsaṭṭhā (a form of *jagatī*, fixed)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 4$

ṇamitakkharā (derived from *gaṇacchandās*)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 4$

rucirā (derived from *jagatī* by resolution of fifth syllable)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 4$

aḍḍhasamavutta (two dissimilar lines, repeated) :—

pupphitagga (a particular form of *opacchandāsaka*, fixed)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 2$

svāgatā

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 2$

visamavutta (four dissimilar lines) :—

upaṭṭhitappacupita (probably derived from *mattāchandās*)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid$
 $\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 1$

uggatā (derived from *gaṇacchandās*)

$\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid$
 $\underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \mid \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} - \underline{u} \times 1$

Vocabulary (N.B.—Some of these words and forms are found only in poetry)

Verbs :—

<i>adhi-(t)thā</i> (I)	<i>adhiṭṭhāti</i>	fix one's attention on, resolve on
<i>abhi-ni(r)-dis</i> (I*)	<i>abhiniddisati</i>	declare
<i>abhi-pāl</i> (VII)	<i>abhipāleti</i>	protect
<i>abhi-bhū</i> (I)	<i>abhibhavati</i>	conquer, rule over
<i>abhi-vass</i> (I)	<i>abhivassati</i>	rain on
<i>abhi-vi-(s)saj</i> ¹ (I)	<i>abhivi(s)sajati</i>	dispense
<i>ā-car</i> (I)	<i>ācarati</i>	conduct oneself
<i>ā-vas</i> (I)	<i>āvasati</i>	dwell in, live in
<i>iriy</i> (I*)	<i>iriyati</i>	move, move about, go on (lit. and fig.)
<i>o-gāh</i> (I)	<i>ogāhati</i>	plunge into
<i>ghas</i> (I)	<i>ghasati</i>	devour
<i>(j)jal</i> (I)	<i>jalati</i>	blaze
<i>nand</i> (I)	<i>nandati</i>	rejoice, be pleased
<i>nī</i> (I)	<i>neti</i>	lead, draw (passive : <i>nīyati</i>)
<i>(p)paṭi-gam</i> (I)	<i>paṭigacchati</i>	go back
<i>pari-(s)saj</i> ² (I)	<i>palissajati</i>	embrace
<i>(p)pa-vap</i> (I)	<i>pavapati</i>	sow
<i>(v)vaj</i> (I)	<i>vajati</i>	go
<i>var</i> (I)	<i>varati</i>	choose
(or (VII) <i>vāreti</i> —preferred by Aggavaṃsa, Sd. 559)		
<i>vi-pac</i> (III)	<i>vipaccati</i>	ripen, have a result, bear fruit
<i>(s)saj</i> ³ (I)	<i>sajati</i>	embrace
<i>subh</i> (I)	<i>sobhati</i>	shine, be glorious
<i>heṭh</i> (VII)	<i>heṭheti/heṭhayati</i>	harass

Nouns :—

<i>aggatā</i>	pre-eminence, supremacy
<i>anvāyiko</i>	follower
<i>apanūdanam</i>	driving away, removing (this word occurs only in a few verses where the metre requires <i>ū</i> , which may be licence—though this is unusual in a root vowel : root <i>nud</i> , “drive”)

<i>asāhasaṃ</i>	non-violence
<i>ahimsā</i>	harmlessness
<i>aheṭṭhako</i>	non-harasser
<i>ādhipati</i> (masc.)	lord
<i>ānando</i>	joy
<i>ālayo</i>	home
<i>-āvaho</i>	bringing
<i>indakkhīlo</i>	royal stake (marking the royal threshold, also as a symbol of firmness : Inda is the old name of Sakka, king of the gods, hence a title for any king)
<i>uttāso</i>	terror
<i>udaraṃ</i>	belly, lap, bosom
<i>udikkhitar</i> (masc.)	looker at
<i>uposatho</i>	observance day, sabbath
<i>ubbāḍhanā</i>	imprisonment
<i>ubbego</i>	apprehension, anxiety
<i>ūru</i> (fem.)	thigh
<i>oṭṭhavacittaka</i>	a kind of bird
<i>kanakaṃ</i>	gold
<i>karo</i>	hand
<i>kiñjakkaṃ</i>	stamen, filament
<i>kukkuṭako</i>	cock (wild cock)
<i>kulīrako</i>	a kind of bird
<i>kokilo</i>	cuckoo (Indian cuckoo)
<i>koṇco</i>	heron
<i>(k)kodho</i>	anger
<i>khantī</i>	forgivingness, toleration
<i>khīlo</i>	stake (for marking boundaries : ~ <i>chid</i> = to cut down a stake, to obliterate a boundary, figuratively break out of confinement)
<i>-gamo</i>	going
<i>ghammo</i>	summer
<i>caraṇaṃ</i>	foot
<i>janatā</i>	the people
<i>jananī</i>	bearer (birth), producer
<i>jīvaṃjīvako</i>	a kind of partridge (said to cry <i>jīva</i> = "live !")

<i>taco</i>	skin
<i>tanu</i> (neut.)	body
<i>tapas</i>	asceticism
<i>tundikīro</i>	gourd (used as a pot—i.e. a natural pot, not man-made)
<i>tuttam</i>	goad (for driving elephants or cattle)
<i>tomaram</i>	lance
<i>thanam</i>	breast
<i>daṇḍamānavakam</i>	a kind of bird
<i>dijo</i>	bird ("twice-born")
<i>divo</i>	sky, heaven
<i>naṅgalo</i>	plough
<i>nayanam</i>	eye
<i>nalini</i>	lotus pool
<i>nāsanam</i>	destroying
<i>nibhā</i>	lustre, brilliance
<i>paritajjanā</i>	threatening, intimidation
<i>paligho</i>	bar (holding a door)
<i>pekkhitar</i> (masc.)	looker on, watcher, observer
<i>pokkharanī</i>	lotus pool
<i>pokkharasātako</i>	a kind of bird
<i>macco</i>	mortal
<i>manujo</i>	human being
<i>mamattam</i>	("mine-ness"), possessiveness, selfishness
<i>mayūro</i>	peacock
<i>mahī</i>	the earth
<i>mānuso</i>	man, human being
<i>mudutā</i>	suppleness
<i>muni</i> (masc.)	recluse
<i>renu</i> (masc.)	pollen
<i>lakkhanam</i>	mark, special quality, excellence, shapeliness, definition
<i>locanam</i>	eye
<i>vaṅkam</i>	hook
<i>vāto</i>	wind
<i>vāri</i> (neut.)	water
<i>sālikā</i>	myna
<i>suko</i>	parrot
<i>suro</i>	god

<i>susu</i> (masc.)	boy, young (of animals)
<i>soceyyam</i>	purity

Adjectives :

<i>aṅgīrasa</i> (fem. -ī)	radiant
<i>accamkusa</i>	beyond the hook (<i>amkuso</i> , elephant hook), defying the hook (an elephant in "rut")
<i>aneja</i>	imperturbable
<i>appaka</i>	little
<i>abhitatta</i> (from <i>tap</i> , p.p.)	overheated, exhausted by heat
<i>abhiyogin</i>	expert, proficient
<i>abhiruda</i>	resounding with
<i>amata</i>	deathless (neut. = immortality ; ambrosia, the drink of the immortals according to the Brahmanical myths—in this latter sense, with metonymy, the word is used by Buddhists as a poetic synonym for <i>nibbāna</i>) ¹
<i>amama</i> (= <i>a-mama</i> , "not-mine")	not possessive, unselfish
<i>āyuta</i>	full of (p.p. <i>ā-yu</i> (I), "mix")
<i>uttama</i>	highest
<i>upaghātin</i>	harming
<i>ussuka</i>	eager
<i>ekodi</i>	concentrated
<i>etādisa</i>	this sort (of)
<i>kaṅkhin</i>	doubting, in doubt
<i>kovida</i>	learned, knowing thoroughly
<i>gihin</i>	house-dwelling, one living "in the world"
<i>jālin</i>	net-like (Buddhas and other "great men", i.e. emperors, are said to have net-like hands and feet, amongst other extra- ordinary bodily marks : their four fingers are straight and of equal length, giving the impression of network)

¹ According to the Buddhists the gods are not immortal. Liberation from existence, from transmigration, however understood, means no more dying.

<i>dassaneyya</i>	beautiful
<i>nipaka</i>	wise
<i>pariggaha</i>	possessing
<i>pākima</i>	fruitful, ripening
<i>piyadassana</i>	lovable sight, whose appearance inspires affection
<i>pubba</i>	before, former
<i>purima</i>	former, earlier
<i>phulla</i>	blossoming, blossomed
<i>bhogin</i>	possessing, enjoying
<i>-maya</i>	consisting of, made of
<i>missa</i>	mixed
<i>mogha</i>	false, erroneous, excluded
<i>rucira</i>	splendid
<i>vaggu</i>	soft (especially of sounds)
<i>vara</i>	excellent, good
<i>vāma</i>	lovely
<i>viceyya</i>	inscrutable (this meaning is probably correct, but the form is uncertain)
<i>-vidha</i>	kind (of, manner), -fold
<i>vimala</i>	free from dirt
<i>visāci</i>	sidelong, furtive
<i>vediya</i>	known (as noun "thing known", "information")
<i>vellita</i>	wavy
<i>sacca</i>	true
<i>sammatta</i>	intoxicated, maddened
<i>sukumāra</i>	delicate
<i>sukhuma</i>	fine, subtle
<i>succhavi</i>	pleasant to the skin (<i>chavi</i> fem.)
<i>sudassana</i>	beautiful
<i>sumedhasa</i>	very intelligent
<i>sedaka</i>	sweating

Past Participles :

<i>abhipatthita</i> (<i>abhi-</i> <i>patth</i> (VII))	yearned for
<i>abhirata</i> (<i>abhi-ram</i>)	enjoying, taking pleasure in

avyākata (*vi-ā-kar*, negative) unexplained, undetermined, indeterminate

gathita (*gath* (II)) tied

ghasta (*ghas* (I)) devoured

danta (*dam*) tamed, restrained

pasāṭa ((*p*)*pa-sar*) stretched out, frank, open

piyāyita (denom. from *piya*) held dear, beloved

purakkhata (*pura(s)-kar*) facing, in front

visaṭa (*vi-sar*) spread, staring

Gerunds :

ūhacca (*u(d)-han* or *o-han*) having knocked out

caviya (*cu*) having passed away

patvā ((*p*)*pa-ap(p)* or (*p*)*pa-āp*) having attained

Future Passive Participle :

ramma (*ram*) delightful

Pronoun :

ta(d) . . . ta(d) . . . that/the . . . (is) the same thing as that/the . . .

Indeclinables :

ahe ah !

iva (enclitic) like

u emphatic enclitic particle added to other indeclinables, thus *atha + u > atho*

kasmā why ?, wherefore ?

puratthā (also means) formerly

samattam completely, perfectly

Prefixes :

ati- very, exceedingly (prefixed to adjectives in poetry)

du(r)- (also means) hard, difficult

su- (also means) very (prefixed to adjectives in poetry)

EXERCISE 30

Passages for reading :—

(*vatta*, or *anuṭṭhubha* in transition to *vatta*)

yena Uttarakurū ¹ rammā, Mahā-Neru ¹ sudassano,
manussā tattha jāyanti amamā apariggahā.

na te bījaṃ pavapanti, na pi nīyanti naṅgalā,
akattḥapākimaṃ sāliṃ paribhuñjanti mānusa.

akaṇaṃ athusam suddham sugandham taṇḍulapphalam
tuṇḍikīre pacitvāna, tato bhuñjanti bhojanam.

* * * * *

tattha niccaphalā rukkhā nānādiḥajāyutā
mayūraḥkoṇcābhirudā kokilābhi hi ² vaggubhi.

jīvaṃjīvakasadd' ettha atho oṭṭhavadittakā
kukkuṭakā kuḷirakā vane pokkharasātakā. (*anuṭṭhubha*)

sukasālikasadd' ettha daṇḍamānavakāni ca,
sobhati sabbakālam sā Kuveranalini sadā.

ito sā uttarā disā iti naṃ ācikkhatī jano. (*anuṭṭhubha*)
yaṃ disaṃ abhipāleti, mahārājā yasassi so —

yakkhānaṃ ādhipati Kuvero iti nāma so
ramati naccagītehi yakkhehi purakkhato.³

¹ In ancient times it was believed that there were four continents, India, called in Pali Jambudīpo, being the southern continent bordered on the north by the Himālaya. Beyond the impenetrable mountains lay the semi-mythical northern continent, called Uttarakuru—normally inflected in the plural as the name of the people living there. In Uttarakuru, or perhaps on its border, was Mount Neru, standing at the centre of the land mass of the earth. This was a mythical or cosmological conception, and the mountain was supposed to be inhabited by gods. Later, as geographical knowledge extended, the Utopian Uttarakuru receded to the antipodes and Neru was assimilated to the concept of the North Pole as the Earth's axis. Thus the Commentary (*Sumaṅgala Vilāsiṇi*) tells us that when it is midnight in Jambudīpo it is midday in Uttarakuru, sunrise in the eastern continent and sunset in the western continent. In the first line there is resolution of fourth syllable, or read *yen'*.

² An easier variant is *-ādithi*, "etc." There is a rare use of *abhi* as indeclinable with accusative, meaning "on", "among" (the trees), but no accusative here.

³ Two lines of this verse are a syllable short, add emphatic particles? There are parallel verses with different gods, for the four directions, some of which fit the metre, so this may be a clumsy substitution of names.

(vatta)

vande te pitaraṃ, bhadde, Timbaraṃ, Suriyavaccase,
yena jātā 'si kalyāṇi, ānandajanani mama.

vāto va sedakaṃ ¹ kanto pāṇiyaṃ va pipāsino
aṅgīrasī piyā me 'si dhammo arahatāṃ ² iva,

āturass' eva bhesajjaṃ, bhojanaṃ va jighacchato,
parinibbāpaya bhadde jalantam iva vārinā.

sītodakiṃ pokkharaniṃ yuttaṃ kiṇṇakkhareṇunā
nāgo ghammābhitatto va ogāhe te thanūdaraṃ.

accaṃkuso va nāgo ca jitaṃ me tuttatomaṃ,
kāraṇaṃ na ppajānāmi sammatto lakkhaṇūruyā.

tayi gathitacitto 'smi cittaṃ vipariṇāmitaṃ,
paṭigantaṃ na sakkomi vaṅkaghasto va ambujo.

vāmūru saja maṃ bhadde saja maṃ mandalocane,
palissaja maṃ kalyāṇi etaṃ me abhipatthitaṃ.

appako vata me santo kāmo vellitakesiyā
anekabhāgo sampādi arahante va dakkhiṇā.

yam me atthi kataṃ puññaṃ arahantesu tādisu,
tam me sabbaṅgakalyāṇi tayā saddhiṃ vipaccataṃ.

yam me atthi kataṃ puññaṃ asmiṃ paṭhavimaṇḍale,
tam me sabbaṅgakalyāṇi tayā saddhiṃ vipaccataṃ.

Sakyaputto ³ va jhānena ekodi nipako sato
amataṃ muni jigimsāno tam ahaṃ Suriyavaccase.

¹ There is a variant reading *sedataṃ* here which is perhaps preferable. It would be the present participle of a verb *sid* (I) *sedati*, "sweat."

² This is a rare case of the lengthening of the vowel of a final *am* under stress of metre, a phenomenon of historical interest. Metrically *am* would be equally satisfactory, and is found in some manuscripts.

³ The Sakyas were the tribe (living in an independent city state) among whom the Buddha was born, hence he is called *Sakyaputto*.

yathā pi muni nandeyya patvā sambodhim uttamam,
evam nandeyyam kalyāṇi missībhāvaṃ gato tayā.

Sakko ¹ ca me varam dajjā Tāvatiṃsānam ² issaro,
tāham ³ bhadde vareyyāhe ⁴ evam kāmo dalho mama.

sālam va na ciraṃ phullaṃ pitaraṃ te sumedhase
vandamāno namassāmi ⁵ yassa s' etādisī pajā.

(*tutthubha*)

pucchāmi brahmānaṃ Sanaṃkumāraṃ ⁶
kaṅkhī akaṅkhiṃ paravediyesu
kattha tthito kimhi ca sikkhamāno
pappoti macco amataṃ brahmalokaṃ ti.⁷

hitvā mamattaṃ manujesu brahme ⁸
ekodibhūto karuṇādhimutto
ettha tthito ettha ca sikkhamāno
pappoti macco amataṃ brahmalokaṃ ti.

(*opacchandāsaka* ⁹)

khanti paramaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti
Buddhā ;
na hi pabbajito parūpaghātī samaṇo hoti paraṃ viheṭṭhayanto.

(*rathoddhatā* ⁹)

geham āvasati ce tathāvidho
aggataṃ vajati kāmabhogīnaṃ,
tena uttaritaro na vijjati,
Jambudīpam abhibhuyya iriyati.

¹ The king of the gods.

² *Tāvatiṃsā*, the collective name (plural) of the traditional gods.

³ Unusual junction of *taṃ* + *ahaṃ*, likewise of *vareyyaṃ* + *ahē*.

⁴ Denominative from *namas*, the stem of the indeclinable *namo*.

⁵ A name of *brahman*.

⁶ This *ti* does not form part of the verse.

⁷ *brahme* here means *brāhmaṇa* (a priest is here questioning *brahman*, who replies in this verse), perhaps as polite substitute.

⁸ For examples of *vetāliya* see Exercises 18 and 28, ends of first Passages. For an example of mixed *vetāliya-opacchandāsaka* see Exercise 26, fourth verse.

⁹ For example of *upajāli* see the first verse in Exercise 29.

(vaṃsaṭṭhā)

sacce ca dhamme ca dame ca saṃyame
soceyyasīlāyuposathesu ca,
dāne ahiṃsāya asāhase rato
dalhaṃ samādāya samattam ācari.

pure puratthā purimāsu jātisu,
manussabhūto bahūnaṃ sukhāvaho,
ubbegauttāsabhayāpanūdano
guttīsu rakkhāvaraṇesu ussuko.¹

(paṃitakkharā)

pubbaṅgamo ² sucaritesu ahu
dhammesu dhammacariyābhirato,
anvāyiko bahujaṇ' assa ahu,
saggesu vedayitha puññaphalaṃ.

(rucirā)

na pāṇinā na ca pana daṇḍaleḍḍunā
satthena vā maraṇavadhena vā puna,
ubbādhanaṃ ca paritajjanaṃ vā
na heṭṭhayī janatam aheṭṭhako ahu.

(pupphitagā)

caviya punar idhāgato samāno
karacaraṇā mudutaṇṇi ca jālino ca,
atirucirasuvaggudassaneyyaṃ
paṭilabhatī daharo susūkumāro.

(svāgatā)

chetvā khilāṃ chetvā palighaṃ | indakhilam ūhaccamanejā ³ |
te caranti suddhā vimalā | cakkhumatā ⁴ dantā susunāgā ||

¹ Note the alliteration in this verse—an ornament prominent in early Indian poetic theory.

² In this word the accusative inflection is retained irregularly in the first member of the compound (and *m* is assimilated to *g*, becoming *ṃ*) ; the meaning is "going before", "leading".

³ *m* here is junction consonant.

⁴ i.e. by the Buddha, and in the metaphor by the driver.

(upatthitappacupita)

akkodhañ ca adhiṭṭhahī adāsi ca dānaṃ |
 vatthāni ca sukhumāni succhavīni |
 purimatarabhavaṭṭhito |
 abhivisaji mahim iva suro abhivassaṃ ||

taṃ katvāna ito cuto divaṃ upapajja |
 sukataṃ ca phalavipākam ānubhotvā |
 kanakatanunibhataco |
 idha bhavati suravarataroriva ¹ Indo ||

(uggatā)

na ca vīsaṭaṃ na ca visāci |
 na ca pana viceyyapekkhitā |
 ujju ² tatha pasaṭaṃ ujjumano |
 piyacakkhunā bahujanaṃ udikkhitā ||

abhiyogino ca nipuṇā ca |
 bahu pana nimittakovidā |
 sukhumanayanakusalā manujā |
 piyadassano ti abhiniddisanti naṃ ||

piyadassano gihi pi santō |
 bhavati bahūnaṃ piyāyito |
 yadi ca na bhavati gihī, samaṇo |
 bhavatī piyo bahūnāṃ sokaṇāsano ||

Translate into Pali :—

“ I assume a mental soul, sir, having-all-limbs-and-parts (use suffix *-in*), (having-)not-inferior-faculties (i.e. its faculties are perfect).”

“ Yet if your soul were mental, Poṭṭhapāda, having-all-limbs-and-parts, having-not-inferior-faculties, in that case also, Poṭṭhapāda, for you perception would be one thing, soul another. Then through this course, Poṭṭhapāda, it is to be ascertained how perception will be one thing, soul another.

¹ The last *r* here is a junction consonant.

² In *u(j)ju* the quantity of the first syllable is variable.

Just let this mental soul be, having-all-limbs-and-parts, having-not-inferior-faculties, Poṭṭhapāda : so this man's perceptions occur as one thing, his perceptions cease as another. Through this course, Poṭṭhapāda, it is to be ascertained how perception will be one thing, soul another."

" I assume an immaterial soul, sir, consisting-of-perception."

" Yet if your soul were consisting-of-perception . . . perception would be one thing, soul another . . . "

" But is it possible, sir, for me (ins.) to know this : ' Perception (is) a man's soul,' or ' Perception (is) one (thing), soul another ' ? "

" This (is) hard-knowing (present participle, and sentence initial for emphasis), Poṭṭhapāda, by you (who-)have-other-opinions . . . "

" If, sir, this is by me hard-knowing (not initial), (who-)have-other-opinions . . . however, sir, is (*kim*) the universe eternal ? Only this (is) true, the other false (?) "

" (It is) undetermined, Poṭṭhapāda, by me : the universe (is) eternal, only this (is) true, the other false."

" But, sir, is (*kim*) the universe non-eternal . . . "

" Undetermined . . . "

. . . finite . . . Undetermined . . . non-finite . . . Undetermined . . .

" But, sir, is the life-principle (*jīvaṃ* here is neuter) (the same thing as : use *ta(d)* repeated) the body ? Only this (is) true, the other false (?) "

" Undetermined . . . "

" But, sir, is the life-principle one (thing), the body another ? . . . "

" This also, Poṭṭhapāda, (is) undetermined by me . . . "

. . . is the thus-gone after death ? . . . Undetermined . . . is not the thus-gone after death ? . . . Undetermined . . . is and is not the thus-gone after death ? . . . Undetermined . . . neither is nor is not the thus-gone after death ? . . .

" This also, Poṭṭhapāda, (is) undetermined by me . . . "

" Why, sir, (is it) undetermined by the fortunate one ? "

" Poṭṭhapāda, this (is) not (*na h' etam*) connected-with-welfare, not connected-with-the-doctrine . . . does not lead to liberation."

“ But what, sir, is determined (explained) by the fortunate one ? ”

“ ‘ This (is) unhappiness,’ Poṭṭhapāda, (is) determined by me, ‘ This (is) the-origin-of-unhappiness,’ . . . ‘ This (is) the-cessation-of-unhappiness,’ . . . ‘ This (is) the unhappiness-cessation-going way,’ Poṭṭhapāda, (is) determined by me.”

PRINCIPAL PARTS OF VERBS

Root	Con.	Pres. 3rd sing.	P.p.	Aor. 3rd sing.	Fut. 3rd sing.	Causative	Infinitive	Gerund	F.p.p.	Passive	Miscellaneous
añch	(I)	añchati									
atth	(VII)	attheti	attbhi								
ap	(IV)	appoti	atta								
ap(p)	(VI)	appoti	atta					-atvā			
app	(VII)		appita								
arah	(I)	arahati									
as	(I)	atthi	bhūta	āsi	bhavissati	(rest from bhū or hū)					pres. part. : samāna, sant opt. : assa, siyā perfect : āha 3rd sing. p.p. of caus. : āpatta
ah	(substitute for brū)										
āpa	(only causative)						āpāpeti				
āp	(V)	āpumāti	atta	āpuni			āpeti	-atvā			
ās	(I)	āsati	(āsita)	(āsi)			(āsitum)				
āsīs	(II)	āsimsati					āsimsāpeti				
i	(I)	eti	ita					{-āya -icca			ipv. 2nd sing. : ehi
ikkh	(I)	ikkhati	ikkhita								
iñ	(I)	iñjati	iñjita								
iddh	(III)	ijjhati	iddha	ijjhi							
iriy	(I*)	iriyati									
is(a)	(I)	esati	{iṭṭha esita				esitum				
is(u)	(I)	icchati	icchita			icchissati				(icchitabba)	
kañkh	(I)	kañkhati	kañkhita								
kaḍḍh	(I)	kaḍḍhati						kaḍḍhitvā			
kath	(VII)	katheti	(kathita)	kathesi	(kathessati)		(kathetum)	kappetvā			
kapp	(VII)	kappeti	kappita	kappesi		kappāpeti		kappitvā			
(k)kam	(I)	kamati	kanta	-kami	kamissati		kamitum	{kamitvā -kamma	kamitabba		intensive : caṅkamati
kam	(VII)	kāmeti	kanta						kamanīya		
kamp	(I)	kampati	kampita			kampeti					
kar	(VI)	karoti	kata	akāsi	karissati	{kāreti kārapeti	kātum	{katvā karitvā	{kātabba karaṇīya kicca	{karīyati kayirati	ipv. 2nd sing. : karohi
(k)kass	(VII)							kassa			
kās	(I)	(kāsatī)				kāseti					
ki	(V)	kiṇāti						(kiṇitvā)			
kit	(I)										desid. : vi-cikicchā (tikicchhā)
kir	(I*)	kirati	kinna	-kiri				-kiriya			
kilam	(I)	kilamati	kilanta		kilamissati	kilameti					
kilis	(III)	kilissati	kiliṭṭha								
kujj	(I)	kujjati	kujjita					kujjitvā			
kuṭ	(VII)	kuṭeti		koṭesi							
kup	(III)	kuppati	kupita	kuppi	(kuppissati)						
(k)kus	(I)	kosati		-kosi				kositvā	kositabba		
khaṇ	(I)	khaṇati						khaṇitvā	khaṇanīya		ipv. 2nd sing. : khaṇāhi
(k)kham	(I)	khamati									
(k)khal	(VII)	khalleti						khalletvā			

Root	Con.	Pres. 3rd sing.	P.p.	Aor. 3rd sing.	Fut. 3rd sing.	Causative	Infinitive	Gerund	F.p.p.	Passive	Miscellaneous
(k)khā	(I)	khāti	khāta	-khāsi			khātum	-khāya		khāyati	
(k)khā	(III)	khāyati									
khād	(I)	khādati	khāyita	khādi					khādaniya		
(k)khip	(I°)	khipati	khitta		khipissati			khipitvā			
(k)khi	(III)	khiyati	khina	khlyi					khlyitabba		
gath	(II)	ganthati	gathita								
gam	(I)	gacchati	gata	{agamāsi -gacchi -gañchi	gamissati	gameti	gantum	{gantvā -gamma	{gantabba gamanīya		{root aor. : agā, ipv. of caus. 2nd sing. : gamehi
garah	(I)	garahati	garahita	garahi					garahitabba		
gaves	(I)	gavesati			gavesissati						
(g)gah	(V)	gaṇhāti	gaḥita	gaḥesi		gāḥeti		{gaḥetvā -gayha			ipv. 2nd sing. : gaṇhāhi
gādh	(I)	gādhati	gāḥa								
gāh	(I)	gāhati	gāḥa	(gāhi)				gāhetvā			
gil	(I°)	gilati									
gup			gutta								
ge	(I)	gāyati	gita						gāyitabba		desid. : jigucchati
(g)ghar	(I)	gharati									
ghas	(I)	ghasati	ghasta								desid. : jighacchati
ghā	(III)	ghāyati						ghāyitvā			
caj			catta								
car	(I)	carati	carita	acari	carissati	cāreti	caritum	caritvā	caritabba (-ceyya)	ciyati	
ci	(V)	cināti	cita								
cikkh	(I)	cikkhati		-cikkhi	cikkhissati		(cikkhitum)				
cu	(I)	cavati	cuta			cāveti		cavitvā			
chaḍḍ	(VII)	chaḍḍeti	chaḍḍita		chaḍḍessati			chaḍḍetvā	chaḍḍetabba		
chad	(VII)	chādeti	(chādita)	chādesi				chādetvā			
chid	(II)	chindati			{chindissati checcchati	chedāpeti		chinditvā		chijjati	
chid	(III)	chijjati	chinna	chindi		janeti					
jan	(III)	jāyati	jāta	-jāyi							
jar	(III)	jīyati									
(j)jal	(I)	jalati	jalita	-jali	jalissati	jāleti		jalitvā			
ji	(I)	jayati									
ji	(V)	jīnāti	jita	-jini				{-jiya -jinitvā			{p.p. active : jītāvin (desid. : jigisati)
jīr	(I)	jīrati	jīṇa				jīvitum		jīvitabba		ipv. 2nd sing. : jīvāhi
jīv	(I)	jīvati	jīvita			jhāpeti	jhāyitum				
(j)jhe	(I)	jhāyati	jhāyita	jhāyi			jhāpetum				
(ñ)ñap	(VII)	ñāpeti	ñatta	ñāpesi	ñāpessati						
(ñ)ñā	(V)	jānāti	ñāta	{jāni aññāsi	{jānissati ñāssati	ñāpeti	ñātum	{ñātvā -ñāya	{jānitabba -ñeyya	ñāyati	ipv. 2nd sing. : jānāhi
(t)thā	(I)	{tittḥati -thāti -thahati	thita	atthāsi	{thāssati -thāhissati	{thāpeti thapayati	thātum	{-thāya -thahitvā			p.p. of caus. : thāpita
takk	(VII)	takketi	takkita								
tacch	(I)	tacchati		tacchi							
tan	(VI)	tanoti									
tap	(I)	tapati	tatta								aor. pass. 3rd sing. : atāni
tapp	(VII)	tappeti		tappeṇi							
tar	(I)	tarati	tiṇṇa	-tari	tarissati	tāreti	taritum	taritvā			
tes	(III)	tesanti	tesita								

tij	(I)	tejeti	tejita	tejesi				tejetvā	desid. : titikkhā		
tus	(VII)	tussati	tuṭṭha								
(t)thar	(III)	tharati	thata			tharāpeti		tharivā			
(t)thu	(I)	thunāti		-thuni							
dam	(V)		danta								
dah			daḍḍha				dahitum				
dā	(I)	{ deti dadāti	{ dinna (-dinna)	adāsi	dassati	dāpeti	dātum	{ datvā -dāya diyivā -dāya	{ dātabba deyya	dīyati	{ p.p. of caus. : dapita ipv. 2nd sing. : dehi
dā	(III)	diyati	dinna	-diyi	diyissati	diyāpeti					
div	(III)	dibbati		dibbi	dibbissati						
dis	(I*)	disati					(disitum)	-dissa			
dis	(III)	dissati									
(d)dis	—	passati	diṭṭha	addasā	{ dakkhiti dakkhissati desessati	dasseti	daṭṭhum	disvā	{ daṭṭhabba dassaniya	dissati	{ aor. of caus. : dassesi p.p. of caus. : dassita
dis	(VII)	deseti	desita	desesi			desetum				
dev	(VII)			devesi							
dhar	(VII)	dhāreti			dhāressati						
dhā	(I)	dahati		{ -dahi			-dahitum	-dahitvā			
dhā	(III)	dhāyati	hita	{ -dhāyi			dhātum	-dhāya dhāvitvā			
dhāv	(I)	dhāvati	dhāvita								
dhū	(V)	dhunāti		-dhuni							
nat	(III)	naccati				nacceti					
nand	(I)	nandati		-nandi			nanditum	nanditvā	nanditabba		
nam	(I)	namati	nata			nāmeti					
nas	(I)	namati	naṭṭha			nāseti					
nab	(III)	nassati	naddha								
nab	(II)	nandhati		-nandhi				-nandhitvā			
nī	(I)	neti	nīta	-nāyi	(nessati)	nāyati	netum	{ netvā -neyya n(a)hatvā pacitvā	netabba	nīyati	
nhā	(III)	n(a)hāyati									
pac	(I)	pacati	pakka	-paci	pacissati	nahāpeti					
pac	(III)	paccati				pāceti					
pat	(I)	patati	patita	-pati	patissati	pāteti		patitvā			ipv. of caus. 2nd sing. : pātehi
pad	(I)	pajjati	panna	{ pajji apādi	pajjissati	pādeti	pajjitum	-pajja	pajjitabba		
pabb	(III)	pabbati									
pass	(I)	passati	(rest from (d)dis)								
pā	(I)	pivati	pīta	apāyi	pivissati	pāyati	pātum	pivitvā	{ pātabba peyya		{ desid. : pipāsati, ger. of caus. : pāyetvā, p.p. of caus. : pāyita
pāy	(I)	pāyati									
pāl	(VII)	pāleti									
pucch	(I)	pucchati	puṭṭha	pucchi	pucchissati		pucchitum		pucchitabba		
poṭh	(VII)	poṭheti		poṭhesi							
pus	(VII)	poseti		posesi		posāpeti	posetum				p.p. of caus. : posāpita
pūj	(VII)	pūjeti	pūjita		pūjessati				pūjetabba		
pūr	(I)	(pūratī)	puṇṇa	(pūri)		pūreti					
pes	(VII)	peseti		pesesi							

Root	Con.	Pres. 3rd sing.	P.p.	Aor. 3rd sing.	Fut. 3rd sing.	Causative	Infinitive	Gerund	F.p.p.	Passive	Miscellaneous
phand	(I)	phandati	phandita			phandāpeti					
(p)phar	(I)	pharati	phuṭa					pharitvā			
(p)phal	(I)	phalati		phali	phalissati	phāleti					
(p)phus	(I*)	phusati	phuṭṭha	(-phusi)			phusitum	{ phusitvā phussa bandhitvā	phoṭṭhabba		
bandh	(I)	bandhati	baddha	bandhi	bandhissati						
budh	(III)	bujjhati	buddha	-bujjhi	bujjhissati						
brū	(I*)	(brūti)									{ ipv. 2nd sing. : brūhi (cf. ah)
bhakkh	(VII)	bhakkheti	bhakkhita	bhakkhesi				bhakkhayitvā			
bhaj	(I)	bhajati		bhaji	bhajissati			bhajitvā			
bhaṇ	(I)	bhaṇati	(bhaṇita)	(abhaṇi)		bhaṇāpeti		bhaṇitvā		bhaṇāti	pres. middle 1st sing. : bhaṇe
bhar	(I)		bhata		bharissati						
bhā	(I)	bbāti						-bhāya			
bbās	(I)	bbāsati	bbāsita	abbāsi	bbāsissati		bbāsītum		bbāsitaḥ		{ ipv. 2nd sing. middle : bbāsassu
bhid	(II)	bhindati	bhinna	(abbhida)				{ bhinditvā (bbhetvā)			
bhi	(I)	(bhāyati)	bhita	(bhāyi)							
bhuj	(I*)	bhujati						bhujitvā			
bhuḥ	(II)	bhuḥjati	bhutta	-bhuḥji	bhuḥjissati	bhojeti	bhuḥjītum	bhuḥjitvā	bhojanīya		p.p. active : bhuttāvin
								-bhavitvā			
								-bhotvā			
								-bhutvā			
								(-bhuyya)	bhaḥ		p.p. of caus. : bhāvita
bhū	(I)	{ bhavati -bhoti after paccanu-	bhūta	-bhosi	bhavissati	bhāveti	bhavitum				
bhū	(VII)	bhāveti		bhāvesi							
makkh	(VII)	makkheti	makkhita								
maḍ	(III)	majjati	matta						maḍanīya		
man	(III)	maṇṇāti	{ -mata muta	amaṇṇāsi	maṇṇissati						{ desid. : vimāṇsati pres. middle 1st sing. : maṇṇe
man	(VI)	mannati	mata								
mant	(VII)	manteti	mantita	mantesi		mantāpeti	mantetum	mantetvā			
mar	(III)	miyati	mata				maritum				
mas	(I)	masati	maṭṭha	-masi				{ masitvā -matta			
mā	(V)	mipāti	mīta								
mān	(VII)	māneti	mānita		mānessati				mānetabba		
māp	(VII)	māpeti	māpita	māpesi	māpessati		māpetum				
muc	(II)	muccati		(muṇci)	muccissati	muṇcāpeti	muṇcitum				
muc	(III)	muccati	mutta			moceti					
mucch	(I)	mucchati	mucchita		mucchissati					mucchaniya	
mud	(I)	modati	(modita)	modi				moditvā	modanīya		
muh			mūḥa								
yaj	(I)	yajati	yijṭha			{ yajāpeti yājeti yādāpeti	yajitum	yajitvā			
yat	(VII)	yādeti	yatta					yādetvā			ger. of caus. : yādāpetvā
yam	(I)	yamati	yata		yamissati						

yā	(I)	yāti	yāta	-yāsi	yāpeti	yātur				{ ipv. 2nd sing. : yāhi { aor. 3rd plur. : ayāsu
yāc	(I)	yācāti		yāci						
yuj	(II)	yujjati	yutta		yojati					
yuj	(VII)	yojati	yutta	yojesi	yojāpeti					
rakkh	(I)	rakkhati	rakkhita		rakkhissati					
rañj	(I)	rañjati			rañjati					
rabh	(I)	rabbati	raddha	-rabhi			-rabbha	rajanīya		
ram	(I)	ramati	rata					ramanīya		
rādh	(VII)	rādhati	raddha		rādhessati	rādhetur				
ruc	(VII)	roceṭi		rocesi	rocāpeti					
rud	(I*)	rudati								
rudh	(III)	rujjhati	ruddha							
rup	(I*)	rupati					rupitvā			
ruh	(I*)	{ rūhati ā-ruhati abhi/vi- rūhati }	rūha		{ ropeti ropāpeti }		{ ā-ruhya abhi-rūhitvā }		p.p. of caus. : ropita	
ruh	(I)	o-rohati					o-rohitvā			
lakkh	(VII)	lakkheti					lakkhetvā			
labh	(I)	labhati	laddha	{ labhi alattha }	{ labhissati lacchati }		labhitvā	labbha	labbhati	
lip	(II)	limpati	litta							
luj	(III)	lujjati		-lujji						
lup	(II)	lumpati				lumpeti				ger. of caus. : lumpetvā
lū	(V)		lūna							
lok	(VII)	loketi	lokita	lokesi			loketvā			
las	(VII)	lāseti					lāsivā			
vac	(I)	vacati	vutta	avoca		vāceti	vatvā	{ vattabba vacanīya }	vuccati	desid. : vavakkhati
(v)vaj	(I)	vajati	vajita	-vaji	vajissati	vājati	vajitum	vajja		
vajj	(VII)	vajjeti								
vañc	(VII)	vañceti	vañcita							
vatt	(I)	vattati	vatta	vatti	vattissati	vatteti				
vaddh	(I)	vaddhati			vaddhissati	vaddheti				
vatt	(I)	vattati	vatta	vatti	vattissati	{ vatteti vattāpeti }				{ ipv. 2nd sing. : vattāhi { ipv. of caus. 2nd sing. : vattehi p.p. of caus. : vattita
vatt	(VII)	vatteti					vattetvā			
vad	(I)	vadati				vādeti		vaditabba		{ ipv. 2nd sing. : vadehi pass. of caus. : vajjeti pres. act. 2nd. sing. often vadesi
vad	(VII)	vādeti					vādetvā			
vand	(I)	vandati		vandi	vandissati	vandāpeti				ipv. 2nd sing. : vandāhi
vap	(I)	vapati								
vam	(I)	vamati	vanta		vamissati					
var	(I ?) or	varati								
(choose)	(VII)	vareti								

[illegible]

(s)su	(IV)	(sunoti)									ipv. 2nd sing. : supohi
(s)su	(V)	sunāti	suta	assosi	sossati	sāveti	sotum	sutvā	sotabba	sūyati	{ desid. : sussūsati
suc	(I)	socati		soci		soceti					{ ipv. 2nd sing. : supāhi
sudh	(III)	sujjhati	suddha			sodheti					
subh	(I)	sobhati			sobhissati						
sev	(I)	sevati	sevita	-sevi			sevitum		sevitabba		
hams	(VII)	hampseti	hamsita	hampsesi				hampsetvā			
han	(I)	hanati	hata		{ hanissati	{ ghāteti		(-hacca)	hantabba	haññati	p.p. of caus. : ghāta
					{ hañchati	{ ghātāpeti					
har	(I)	harati	hata	{ ahāsi	harissati	hāreti	haritum	haritvā		harīyati	{ aor. 3rd. sing. : ā/vi-hāsi
				{ -hari							{ aor. 1st plur. : ā-harāma
hā	(I)	jahati	hīna	-hāsi	(jahissati)	hāpeti		{ hitvā	hātabba	{ hāyati	{ desid. : jigimsati
hi	(V)	hiñāti		ahesi				{ -hāya		{ hiyati	
hiṇḍ	(I)	hiṇḍati									
his	(II)	hiṃsati	(hiṃsita)								
hū	(I)	hoti	bhūta	{ ahosi	{ (hessati)		hotum	hutvā			{ ipv. 2nd sing. : hohi
heṭh	(VII)	heṭheti		{ ahu(d)	{ bhavissati						{ root aor. : ahū(d)
				heṭhesi	heṭhessati						

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A choice of authorities on the language, texts, and reference books for further study.

LANGUAGE

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Pali-English Dictionary (PED), by T. W. Rhys Davids and W. Stede, PTS, 1921–25, since reprinted): The fullest dictionary yet completed, but concentrates on etymology rather than on actual usage.

A Dictionary of the Pali Language (by Childers, London, Kegan Paul, Trench, Trübner, 1875): A dictionary which is old but still important as it gives some words and meanings (Canonical as well as medieval) missed by *PED*; largely dependent on the *Abhidhānappadīpikā*.

English-Pali Dictionary (by A. P. Buddhadatta, PTS, 1955): Modern Pali.

A Pali Reader (by Andersen, Copenhagen, 1901): An introduction to the medieval language of the commentaries, about 1,000 years posterior to the *Dīgha*, consisting mainly of narratives from the Commentary on the *Jātaka* (see below under *Khuddaka Nikāya*).

TEXTS

Tipiṭaka = the Canon of the Theravāda School of Buddhism in Pali (complete editions: in romanized script mostly published by the PTS, in Siamese script, Bangkok, which is more accurate but gives few variant readings, in Sinhalese script, Colombo, in Burmese script, Rangoon; new ones in Cambodian script, Pnompenh, and in the *devanāgarī* script, Nālandā, now in progress): Consists of the *Vinaya*, *Suttanta*, and *Abhidhamma Piṭakas*.

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being originally subordinate to the *dhamma* (*Suttanta*) the book of monastic discipline was promoted to first place by the Theravāda monks. Consequently its commentary and sub-commentaries are of primary importance in exegesis.

Samantā Pāsādikā (by Buddhaghosa, + fifth century, ed. Takakusu, Nagai and Mizuno, PTS, 1924-47): Commentary (*aṭṭhakathā*) on the *Vinaya Piṭaka*.

Sārattha Dīpanī (by Sāriputta, + twelfth century, complete edition in 4 vols., Rangoon, 1902-24, unfinished edition in Sinhalese script, ed. Devarakkhita and Medhaṅkara, Colombo, 1914, 1933): A sub-commentary (*ṭīkā*) on the *Vinaya*, i.e. a commentary on the *Samantā Pāsādikā*, which became the most authoritative exegetical work.

Suttanta Piṭaka (PTS: mostly reprinted 1947-61): The collection of *dhamma* made after the Parinibbāna of the Buddha. Divided into five *nikāyas*: *Dīgha*, *Majjhima*, *Samyutta*, *Aṅguttara*, and *Khuddaka*.

Dīgha Nikāya (three vols. ed. T. W. Rhys Davids and J. E. Carpenter, PTS, reprinted 1947-60): Translated by T. W. and C. A. F. Rhys Davids as *Dialogues of the Buddha*, PTS, reprinted several times: a very interesting and stimulating translation and notes, though rather free.

"Commentary" = *Sumaṅgala Vilāsinī* (by Buddhaghosa, + fifth century, ed. Rhys Davids, Carpenter and Stede, PTS, 1886-1932).

Līnattha Pakāsinī, Book I, ed. Lily de Silva, 3 vols., PTS, 1970 (by Dhammapāla, + ninth century (?), published in three vols., Rangoon, 1924): The "old" *ṭīkā* (sub-commentary) on the *Dīgha* (i.e. a commentary on the *Sumaṅgala Vilāsinī*).

Sādhū[jana] Vilāsinī (by Nānābhivamsa, + eighteenth to nineteenth century, two vols. of this have been published in Rangoon, 1913-23): The "new" *ṭīkā* on the *Dīgha*.

Majjhima Nikāya (three vols. ed. Trenckner and Chalmers, PTS, reprint 1948-51): Nearest text to *Dīgha* in language and style. Translated by I. B. Horner as *Middle Length Sayings*, PTS, 1954-59.

Samyutta Nikāya (five vols. ed. Feer, PTS, reprinted 1960).

Khuddaka Nikāya (twenty-three vols., including): *Jātaka* (ed. with its commentary in six vols. by Fausbøll, London, Trübner, 1877-96): The most popular book of the Canon, consisting of about 550 stories or reminders of stories in verse (partly epic in style), which the commentary completes in medieval prose where necessary. Translation, very free, by various scholars, reprinted PTS (three vols.) as *Jātaka Stories*, 1956, including both text and commentary except for the introductory narrative of the commentary, which was translated separately by Rhys Davids as *Buddhist Birth Stories*, Routledge (second-hand copies of this are fairly common). *Ten Jātaka Stories* (I. B. Horner, London, 1957), texts with literal translations printed opposite.

: *Dhammapāda* (ed. Fausbøll, 2nd ed., London, 1900): Lyric verses on *dhamma*. The Glossary to Andersen's *Pali Reader* (see above) includes the vocabulary of this text.

: *Sutta Nipāta* (ed. Andersen and Smith, PTS, reprinted 1948): longer lyric poems.

Abhidhamma Piṭaka (ed., PTS, 1883–1923, also more correct and complete editions from Bangkok) : Seven systematic works on philosophy elaborated from the ancient lists of topics of the *dharmma* called *Mālikā* (which were in their original form common to all schools of Buddhism, whereas the *Abhidhamma* was elaborated during the period of the great schisms of the — 4th to — 2nd century and maintains the strictly Theravāda doctrine) : *Dhammasaṅgani*, *Vibhaṅga*, *Dhātukathā*, *Puggalapapaññatti*, *Kathāvatthu*, *Yamaka* and *Paṭṭhāna*.

Dhammasaṅgani (PTS, 1885) : Translated by C. A. F. Rhys Davids as *A Buddhist Manual of Psychological Ethics* (London, Royal Asiatic Society, second ed. 1923).

Vibhaṅga (PTS, 1904) : The most ancient *Abhidhamma* text and closest in content to the *Suttanta*. Translated by U Thittila, PTS, 1969.

Kathāvatthu (ascribed to Moggaliputta Tissa, fl. — 250, ed. Taylor, PTS, 1894–97, two vols., best PTS edition of an *Abhidhamma* text) : Translated by S. Z. Aung and C. A. F. Rhys Davids as *Points of Controversy* (PTS, reprinted 1960), contains Theravāda refutations of the special doctrines of other schools of Buddhism.

Mohavicchedani (by Kassapa, + twelfth century, ed. A. P. Buddhadatta and A. K. Warder, PTS, 1961) : A detailed synopsis of the entire *Abhidhamma Piṭaka*, together with Buddhaghosa's commentaries on it, in the guise of a commentary on the *Mālikā*.

Abhidhammatthasaṅgaha (by Anuruddha, + twelfth century, published *Journal* PTS, 1884) : A very concise compendium of the *Abhidhamma*. Translated rather freely as *Compendium of Philosophy* by S. Z. Aung and C. A. F. Rhys Davids (PTS, reprint 1956).

Guide through the Abhidhamma Piṭaka (by Nyanatiloka, in English, Colombo, 1938) : A very useful survey.

Netti (PTS, 1902, ed. Hardy) : An early post-canonical systematic work on exegesis and methodology which also surveys the Canon. Translated by Ñāṇamoli as *The Guide* (PTS in the press).

Visuddhimagga (by Buddhaghosa, + fifth century, ed. Warren and D. Kosambi, Harvard Oriental Series, 1950). A systematic and comprehensive exposition of the Theravāda Buddhist doctrine as understood in Ceylon in Buddhaghosa's time, based on old commentaries and the traditions of the monks. It was Buddhaghosa who prepared, in fact translated and edited in Pali from the older Sinhalese materials, the standard commentaries on the Canon which are now in use. These often refer to the *Visuddhimagga* for detailed explanations of doctrine, hence it is a necessary complement to them, being originally part of the same ancient body of commentarial texts. It is, however, complete in itself and may be read first as an introduction to the study of the medieval phase of Theravāda. There is an excellent and exact translation by Ñāṇamoli under the title *The Path of Purification* (Colombo, Semage, 1956).

LITERATURE AND REFERENCE

(Cf. *Pali Literature and Language*, above, and also the *Epilegomena to CPD* Vol. I, pp. 37* ff., which gives a full bibliography of the literature in Pali.)

History of Indian Literature (by Winternitz, English edition published by

the University of Calcutta) : Vol. II includes Pali literature. This is the best modern work on Indian literature.

Early History of Buddhism in Ceylon (by Adikāram, Migoda, Ceylon, 1946) : A basic work for the history and chronology of the Theravāda School in Ceylon, as well as a detailed piece of research on the nature and origins of the old (pre-Buddhaghosa and no longer extant in its original form) commentarial literature.

Pali Literature of Ceylon (G. P. Malalasekera, London, Royal Asiatic Society, 1928).

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Hinduism and Buddhism (by C. Eliot, London, 1921, reprinted 1954) : Includes in its first volume an interesting commentary on the doctrines of the Pali Canon in their historical setting.

The Central Conception of Buddhism and the Meaning of the Word " Dharma " (by Stcherbatsky, London, Royal Asiatic Society, 1923 : the Calcutta reprint is seriously defective as the diacritical marks are omitted) : Although based on the Sanskrit texts of the Sarvāstivāda (Sabbatthivāda) School this book contains the soundest introduction to the study of the philosophies of all schools of Buddhism.

The Wonder that was India (by A. L. Basham, London, Sidgwick and Jackson, 1954, since reprinted) : General background to Indian studies.

Pali Metre (by A. K. Warder, PTS, 1967). A historical study of the development of Pali metres in the context of Indian metrics generally; leading to conclusions about the history of literature.

Indian Buddhism (by A. K. Warder, Delhi, Motilal Banarsidass, 1970). A general introduction to Buddhism, its original doctrine, the 'eighteen' early schools, including Theravāda or Sthaviravāda, and Mahāyāna and Mantrayāna. Buddhist philosophy is systematically presented from the original texts, along with its ethics or social teaching.

Indian Kārya Literature (by A. K. Warder, Delhi, Motilal Banarsidass, 1972 in progress). Volume II. (1974) includes two chapters on the Pali Canon from the literary point of view.

Encyclopaedia of Buddhism (edd. G. P. Malalasekera, O. H. de A. Wijesekera, Government of Ceylon, 1961, in progress). Articles by numerous contributors on Buddhist names and terms.

PALI-ENGLISH VOCABULARY

Verbs are given as prefix + root. The prefixes are shown unmodified by junction, but the verbs are placed as they would be after the junction of prefix and root.

Nouns in *-a/ā* are given in the form of the nominative singular to show the gender, whereas the adjectives in *-a* are given in the stem form. Other nouns are usually given in the stem form with the gender indicated, except those in *-ī* and *-ū*, which are feminine unless otherwise marked. All stems in *-as* are nouns, masculine or neuter.

For the order, initial bracketed letters indicating the possibility of doubling are not counted.

a

a- not, non, un-
akaṭṭha uncultivated, unploughed
akana without the red coating which lies underneath the husk (of rice)
akaraṇṭya impossible, invincible
akalla unsound
akālika timeless
akiccaṃ what should not be done
akiriyaṃ inaction
akusala bad
ā-(k)kus (I) abuse, scold
akkhadhutto gambler
akkharaṃ expression (word, locution)
ā-(k)khā (I) tell, report (esp. tradition)
akkhālar (masc.) reporter
akkhi (neut.) eye
akkho die (dice)
akkho axle
agāraṃ house, home
aggāṇṇa knowing the beginning, primeval, original
aggatā pre-eminence, supremacy
ā-(g)gah (V) seize
aggi (masc.) fire
agge (ind.) since
aggo top, tip, the supreme
aṅgaṃ limb, characteristic, factor
aṅgrasa (fem. *-ī*) radiant (poetic)
aṅguli (fem.) finger, toe
acelo naked ascetic
accamkusa beyond the hook, defying the hook (elephant)
accayena (ind.) after, through (time gen.)
accādhāya (gerund *ati-ā-dhā*) putting on top of
accha clear, bright, sparkling
acchariya surprising
ā-(c)chād (VII) dress

aḷo goat
ajja (ind.) today
ajjatanāya (ind.) for today
ajjhalla inner
ajjhallaṃ (ind.) internally
adhi-ā-vas (I) live on, exploit, subsist by
adhi-upa-gam (I) join, adhere to
adhi-o-gāh (I) put out to (sea), cross over (ocean), plunge into
añch (I) turn (on a lathe)
añña (pronoun) other (repeated =) one . . . another, the . . . is a different thing from the . . .
aññatara (pronoun) a certain, a
aññatra (ind.) except for, apart from (ins., dat., abl.)
aññathā (ind.) otherwise
aññadatthu (ind.) absolutely, universally
aññā knowledge, insight
aññālar (masc.) learner, grasper
aññālo stranger
aññena aññaṃ (ind.) irrelevantly
aṭṭha eight
aṭṭhaṅgika having eight factors
aṭṭhādaśa eighteen
aṭṭhāhaṃ eight days
aṭṭhikaṃ bone
aḍḍha rich
aḍḍhamāso fortnight
aḍḍho (or adj.) half,
anu minute, atomic
anu (masc.) atom
annaṃ flood
ati (prefix) over, very, exceedingly, (may be prefixed to adjectives in poetry)
ati-(k)ham (I) pass over
atikkanta surpassing

atithi (masc.) guest
ati-pat (caus. = slay, kill)
atipātin slaying, killing
atipāto slaying, killing
atibālham (ind.) too much
ati-man (III) despise
atimāno arrogance, contempt
ati-vatt (I) escape
ativiya (ind.) very much
ativela excessive
ativelam (ind.) too long, excessively
ati-sar (I) pass over, ignore
atita past
attan (masc. and pronoun, see Lesson 22) self, soul
attamana assured
attarūpa personal (see Vocab. 20)
atthagamo setting, extinction
atthika aspiring, wishful, desirous
attho prosperity, wealth, welfare, purpose, meaning, matter, affair ;
atthāya = for the sake of
atha (ind.) then ; thence, (if) so
atha kho (ind.) then, moreover, rather
athusa without husk
adum (pronoun) it, that, yon
addhan road, time
addhaniya roadworthy, enduring
addhā (ind.) certainly
addho (variant for *adḍho*)
adhana poor
adhammo false doctrine ; bad nature ; bad custom, injustice ; bad mental object, bad idea
adhi (prefix) over
adhikaranam case, affair
adhi-gam (I) understand, acquire, get
adhigamo acquisition, getting
adhicca spontaneous, causeless
adhi-(t)thā (I) fix one's attention on, resolve on
adhiṭṭhāya (ger.) having fixed one's attention on, having resolved on
adhimutta intent on
adhivacanam designation, name
adhi-vas (I) (caus. = agree to stay/reside/put up, in = acc., accept)
adhivāsanam acceptance of an invitation
adhivutti (fem.) expression, description
adhivuttha (p.p. *adhi-vas*) accepted

adhunā (ind.) now, just now
adho (ind.) below (abl.)
anagāriyam homelessness
anatta not-passing, not escaping
anattamana disturbed, worried
anattamanatā worry, disquiet, anxiety
ananta infinite
anantaram (ind.) without omission
anabhibhūta (p.p. *abhi-bhū* (I)) unconquered
anabhirati (fem.) discontent, loneliness
anayo misfortune, misery
anariya barbarian
anāgata future (also neg. p.p. of *ā-gam*)
anālayo not clinging
anidassana indefinable, invisible
anissita unattached
anikaṭṭho soldier
anu (prefix) after, following
anuesin seeking
anu-kamp (I) be compassionate, have compassion (acc.)
anukampā compassion
anu-(k)kam (I) walk along
anukhuddaka very minor
anugati (fem.) following, imitation
anu-ge (I) sing after
anu-car (I) follow, practice
anu-(ñ)ñā (V) allow
anullara unsurpassed, supreme
anu-(t)thu (V) lament, complain
anudiṭṭhin contemplating, theorizing
anudisam (ind.) in all directions
anudisā intermediate direction
anu-pa-i (I) (*anupeti*, cf. Vocab. 28) coalesce with (acc.)
anu-pa-(k)khand (I) (*anupa-*) go over to, be converted to, join
anu-pa-gam (I) (*anupaggachati*, cf. Vocab. 28) amalgamate with (acc.)
anu-pat (I) follow, chase after
anupariyāya circling
anupassin observing
anupādā (ind.) without attachment, through non-attachment
anupādisesa with no attachment remaining
anupubbena (ind.) in due course, in succession
anu-(p)pa-dā (I) grant
anu-(p)pa-āp (V) arrive at

- anu-bandh* (I) follow
anu-budh (III) understand
anubodho understanding
anu-bhās (I) say after
anu-bhū (I) experience, enjoy, observe
anu-mud (I) approve, express appreciation
anu-yuj (II) submit
anuyoga practising
anuyogo practice, examination
anu-rakkh (I) look after, retain
anulomaṃ (ind.) in natural order, in normal order
anu-vac (I) (caus. = recite after)
anu-(s)sar (I) recollect
anu-sās (I) advise, instruct
anu-(s)su (V) hear of
aneka many
aneja imperturbable
aneṣaka pure
anta finite
antamaso (ind.) even
antara (prefix) within
antara-dhā (III) disappear
antarā (ind.) within, between (acc.), meanwhile, whilst (loc.)
antarāyo obstacle, danger, plague
antarena (ind.) between (gen.)
antalikkhaṃ sky
antavant- finite
antepuraṃ citadel, palace
antevāsī apprentice
anto side, end, extreme
andhakāro darkness, obscurity
annaṃ food
anvad (*eva*) (ind.) behind, after
anvayo inference
anvāya (ger. *anu-i*) following, in consequence of (acc.)
anvāyiko follower
apa (prefix) off, away
apa-(h)kaṃ (I) go off, withdraw
apagata- without, free from
apacco offspring
apadānaṃ reaping, harvest
apa-nah (II) tie back, untie
apa-nt (I) lead away
apanūdanaṃ driving away, removing (poetic)
apara (pronoun) another
aparaṃ (ind.) further, afterwards
aparaddha failed, offended
aparanāto the future, the end, a future or final state
aparāparaṃ (ind.) successively
apariyanta unlimited
aparisesa without remainder, complete, absolute
aparihāniya imperishable, leading to prosperity
apa-lok (VII) take leave, give notice
apa-vad (I) disparage
apāyo misery
apāraṃ hither, this world
apāruta open
api (ind.) (sentence/clause initial) with opt. = perhaps, with ind. is polite interrog. = does ?, do ?, did ? (in junction also *app* and *ap'*)
api ca (ind.) nevertheless
apuññaṃ demerit, evil
apubbaṃ acarimaṃ (ind.) simultaneously
apa-i (I) go from, go away (poetic)
ape(h)kkhā intention, expectation
app (= *api*)
ap(p) (VI) reach (= *ap* (IV))
appa little
appaka little (poetic)
appaṭisaṃvedana not feeling, not experiencing
appatta unobtained
appamatta not-negligent
appamāna immeasurable
appamādo diligence, care
appesaṃkha inferior
abāhiraṃ (ind.) without exclusion, without excluding anyone
abbhantara internal, home
abhi-ā-cikkh (I) slander, calumniate
abhi-u(d)-kir (I*) sprinkle
abhi-u(d)-gam (I) be disseminated
abbhuta wonderful, marvellous
abbhokāsa open, free, out of doors, open air
abhabba unable, incapable (with dat. of the action)
abhi (prefix) towards, about
abhi-(h)kaṃ (I) go forward, advance
abhiṃkanta excellent
abhiṃjāti (fem.) class of birth
abhiṃjāhā desire (with loc. of object)
abhiṃjālu (sometimes -*ā* masc. ; fem. : -*unī*) covetous

abhiññā learned
abhiññā insight
abhi-(ñ)ñā (V) know, be aware of, ascertain, discover
abhinham frequently
abhitatta overheated, exhausted by heat
abhi-nand (I) be pleased with (acc.), appreciate
abhi-ni(r)-dis (I*) declare
abhi-ni(r)-vatt (I) be produced
abhinibbatti (fem.) production, origin
abhi-ni-vajj (VII) avoid
abhipatthita (p.p. *abhi-patth* (VII)) yearned for
abhi-pāl (VII) protect
abhi-(p)pa-vass (I) rain down on, pour down (heavy rain, cloudburst)
abhi-bhū (I) conquer, rule over
abhibhū (masc.) overlord, conqueror
abhimukha facing
abhi-yā (I) attack, invade
abhiyogin expert, proficient
abhi-ram (I) enjoy, take pleasure in (loc.) (elevated)
abhiruda resounding with
abhi-ruh (I*) mount, get into, board
abhirūpa handsome
abhi-vaḍḍh (I) increase
abhi-vad (I) proclaim
abhi-vad (VII) salute, greet, take leave
abhi-vass rain on
abhi-vi-ji (V) conquer
*abhi-vi-(s)saj*¹ (I) dispense
abhisāṭa (p.p. *abhi-sar*) visited, met
abhisamayo insight
abhisamparāyo future state
abhi-saṃ-budh (III) become enlightened, attain enlightenment
abhisambuddha illuminated (fig.)
abhisitta (p.p. *abhi-sic* (II)) consecrated
abhiseko consecration
amacco minister (privy councillor)
amata deathless
amataṃ immortality, ambrosia (see Vocab. 30)
amanāpa displeasing
amanusso non-human being
amama not possessive, unselfish
amarā perpetuity

amu- (pronoun) he, she, it, that, yon
amuka (adj.) such and such
amutra (ind.) there, yonder
ambam mango (fruit, usually neut.)
ambakā mango woman
ambo mango tree (usually masc.)
ambujo fish (poetic)
ambho (ind.) sir ! (not very respectful, may express surprise)
ayam (pronoun) he, she, this
ayanam way, path
ayoniso (ind.) haphazardly, erratically, unmethodically, inconsequentially, unscientifically
ayyaputto master, Mr. (pl. :) gentlemen (esp. when addressed by ladies, including their wives)
ayye (voc.) lady ! (polite or respectful address, used also to nuns)
araññaṃ forest
araṇi (fem.) kindling stick
arah (I) deserve, must, ought
arahant- (masc.) worthy one, perfected one
ariya excellent, exalted, noble, Āryan
arūpin- formless, immaterial
alam (ind.) sufficient, enough, adequate, proper, perfected, enough !, stop !, I won't (dat.)
alaṅkāro ornament, adornment
alasa lazy
alla wet
ava (prefix : alternative, more poetic form of *o*)
avacaro scope
ava-(f)hā (I) remain
avabhāso splendour, illumination
avasa powerless
ava-sar (I) go down to, approach
ava-sis (III) remain, be left over
avasesako one who remains, survivor
avijjā ignorance
avidūre (ind.) not far, near
avisārada diffident
avihiṃsā harmlessness, non-injuring
avyākata (p.p. *vi-ā-kar*, neg.) unexplained, undetermined, indeterminate
avyāpādo non-violence
as (I) be
asañña insentient

asammoso not-forgetting
asāhasaṃ non-violence
asīti (fem.) eighty
asu (pronoun) he, she, that, yon
asuci impure, dirty, vile
asubha foul
asesa without remainder, complete,
 absolute
assamo hermitage
ā-(s)sas (I) breathe in
assādo tasting, enjoyment
assāso reassurance
ah (only perfect) say
ahaṃ (pronoun) I
ahata new
ahi (masc.) snake
ahimsā harmlessness
ahicchattako mushroom, toadstool
ahitaṃ disadvantage, hardship
ahē (ind.) ah ! (poetic)
ahēṭṭhako non-harasser
aho (ind.) ah ! (expresses surprise—
 approving—and delight)

ā

ā (prefix) to
ā-haṅṅṅṅ (I) wish
ākappa deportment, style
ākāro feature, peculiarity
ākāso sky, space
ākāñcaññaṃ nothingness
ā-kuṣ (VII) strike
ākula confused, tangled
āgalāgalāṃ (ind.) each time (it) came
ā-gaṃ (I) come (caus.—or (VII)—
 = wait)
āgamaṃ coming
āgamo coming, body of doctrine,
 tradition
āgamma (ger. *ā-gaṃ*) depending on,
 as a result of (acc.) [*āgantvā*
 = having come, having returned]
āghaṭanaṃ death
ā-car (I) conduct oneself
ācariyo teacher
ācāro conduct
ā-cikkh (I) call, describe
ājīvin living by
ājīvo livelihood
ā-(ñ)ñā (V) learn, grasp (fig.)
āṇa (caus.) order, command
āṇatta (p.p. *āṇa* caus.) ordered

āṇṅho sickness, fever
āiappo energy (purifying ascetic
 energy)
āiāpin energetic
ātura afflicted
ā-dā (I) or (III) take
āānaṃ taking
ādi (masc.) beginning, opening
ādinavo disadvantage
ādhipati (masc.) lord
ādhipateyyaṃ lordship, supremacy
ānañcaṃ infinity
ānando joy
ānisaṃso benefit
ānupubba (fem. -i) systematic
ānubhāvo power, magnificence, might
ā-pad (III) acquire, produce, get,
 have (intransitive)
āpas- water
ā-pucch (I) ask leave (of absence)
ābādhika ill
ābādho illness
ā-bhar (only p.p.) bring, carry
ā-bhuj (I*) fold the legs
ābhogo enjoyment
āma (ind.) yes
ā-mant (VII) address
āmalakaṃ emblic myrobalan (medi-
 cinal fruit)
āyatanaṃ sphere
āyatiṃ (ind.) in future
āyasmant venerable
ā-yā (I) come, approach
āyāmo length
āyu (neut.) life, age
āyusa full of (poetic)
ārakkā (ind.) far from (abl.)
ārāññaka forest, living in the forest
āraddha (p.p. *ā-rabh* (I) and *ā-rādh*
 (VII))
ārabbha (ger. *ā-rabh* (I)) with reference
 to, about (acc.)
ā-rabh (I) begin, initiate
ā-rādh (VII) please, satisfy (acc.)
ārāmo park
ā-ruc (VII) inform (dat.)
ā-ruh (I*) climb, mount (caus. : put
 on top of, load, show, show up,
 disprove)
āvoga well (healthy)
āvogyāṃ health
āvopīta disproved

ālayo home
ālumpam bit, piece
āloko light (illumination)
āvaranam shelter
ā-vas (I) dwell in, live in
āvasathāgāram rest house, hostel
 (maintained by a local council)
āvasatho room, cell, dwelling,
 residence
-āvaho bringing
āvāso living in, dwelling
āvila turbid, muddy
āvuso (ind.) sir! (polite address
 between equals)
āsāṅkhā apprehension, doubt, fear
āsanam seat
āsabha (fem. -s) bold
āsavo influx, influence
ā-sic (II) shower over, pour over
ā-sev (I) practice
ā-han (I) strike
ā-har (I) bring, fetch
āhāro food (incl. figurative),
 gathering; district
ā-hinḍ (I) wander

i (I) go (poetic)
iṅgha (ind.) here!
iti (ind.) this, that, thus
ito (ind.) from this, than this
ittham (ind.) thus, in this way
itthattam this world
itthī (fem.) woman
idam (pronoun) it, this (ind. = here)
iddha powerful
iddhi (fem.) power (marvellous)
idha (ind.) here, in this connection
indakhillo royal stake (see Vocab. 30)
indriyam faculty
ibbha domestic
iriy (I*) move, move about, go on (lit.
 and fig.) (poetic)
iva (ind., enclitic) like
is (I) wish, desire ("isu")
isi (masc.) sage, seer
issaro lord, god
iha (ind.) here, in this case

u (ind.: emphatic enclitic particle
 added to other indeclinables,
 poetic)

u (prefix) (= *u(d)*) up
uju straight, erect
utu (neut.) (the gender fluctuates)
 season
uttama highest
uttara northern, higher, further
uttarāsango cloak
uttari (ind.) beyond, further, more
utlāna stretched out, lying down
utlānaka shallow (and fig.: "easily
 understood," "simple")
uttāso terror
u(d) (prefix) up
udaram belly, lap, bosom
u(d)-ā-har (I) speak, say, promulgate
u(d)-hujj (I) set upright
u(d)-(g)gah (V) learn, memorize
u(d)-(g)ghar (I) ooze
u(d)-chid (III) annihilate (passive
 = be annihilated)
ucchedo annihilation
u(d)-(f)phā (I) stand up, get up, rise
 up, arise, come out from, emigrate
uṭṭhānam rising
u(d)-tar (I) cross
udakam water
udakamani (masc.) water-jar
udagga lofty, elated
uddanam exalted utterance, joyful
 utterance (denom. *uddāneti* speak
 with exaltation, speak with joy)
uddhu (ind.) or
udikkhitar (masc.) looker at
uddāpo foundations
uddeho sickness, vomiting
uddesiha referring to
uddeso synopsis, summary, sum-
 marized description
uddham (ind.) above, up, after,
 beyond (abl.)
uddhaggiha uplifting
uddhaccam pride, vanity
uddhaccakukhuccam pride, vanity,
 conceit
u(d)-har (I) dig up, collect, raise
upa (prefix) up to, towards
upa-i (I) go to (poetic)
upa-(h)ham (I) attack, fall upon, go
 into
upakaranam resources
upakkilesa corruption
-upaga going to

upa-gam (I) go to
upaghātin harming
upacila (p.p. *upa-ci* (V)) accumulated
upa-jīva (I) live by, live upon
upa-(s)thā (I) serve, attend on/to
 (usually caus. ; dat.)
upatthāko attendant, follower
upatthānam serving, attending on,
 audience
upadāha (or neut.) half
upadāhapathaṃ (ind.) halfway
upa-dah (I) torment, worry
upa-nam (I) (caus. = offer, serve—
 dat. of person and acc. of thing)
upa-ni-(j)hā (I) observe, think about
upa-ni(r)-vatt (I) derive
upanissāya (gerund of *upa-ni-(s)st*)
 depending on
upa-pad (III) transmigrate, be reborn
upapīḍa oppression, trouble
upamā simile
upari (ind.) on top (of) (precedes the
 word it relates to, which is usually
 in the loc.)
upa-rudh (III) stop, cease, end
upa-labbh (I) (pass. = exist)
upalāpanam propaganda
upa-las (VII) play (instrument, etc.),
 sound
upa-sam-har (I) visualize as, imagine
 as (two accs.)
upa-sam-(h)ham (I) go to, approach
upasamo calm
upa-sam-pad (III) enter into
upasampadā entrance
upa-subh (I) appear beautiful, shine
upa-ā-dā (III) be attached
upādānam attachment
upāyāso misery, despair
upāsako lay disciple
upāsikā female lay disciple
upe(h)khaḥa detached
upe(h)khaḥā equanimity, detachment
uposatho observance day, sabbath
u(d)-pad (III) happen, occur, arise,
 become
uppādo occurrence, arising, pro-
 duction
u(d)-vah (I) (*ubbahati*) carry off
ubbādhanā imprisonment
ubbilāvitallam elation, exultation
ubbego apprehension, anxiety

ubhato (ind.) in both ways, on both
 sides, both
ubhaya (pronoun) both
ubho (numeral) both
ummatta mad
uyyānam park
u(d)-yuj (II) (caus. = dismiss)
ura bosom, own (e.g. child)
uḍḍa mighty
uḍumpo boat, canoe
usabho bull
ussado abundance
u(d)-sah (I) try, undertake, take up
u(d)-sīd (caus. *ussādesi* = lift onto)
ussuḥa eager
ussuḥkam eagerness, impatience
 (denom. *ussuḥkati* be eager, be
 impatient)

u

ūru (fem.) thigh
ūhacca (ger. *u(d)-han* or *o-han*) having
 knocked out

e

ā-i (I) come (poetic)
aha (pronoun, numeral) one, a, pl.
 some
ahaṃsa definite, decided, confident
ahaṃsena (ind.) for certain; certainly,
 definitely
ahaḥa (adj.) alone, single
ehacca (pronoun) someone, some
 thing(s)
ekato (ind.) on one side, together, on
 either side
ekallam unity
ekanta extreme
ekantikena (ind.) finally, conclusively
ekameka (pronoun) each one
ekāgāriko burglar, burglary
ekādasa eleven
ekānavīsati nineteen (*ekāna* = "one
 less than")
ekodaḥi-bhā (I) consist entirely of
 water
ekodhi concentrated
ekodibhāvo singleness, concentration
eta(d) (pronoun) he, she, it, this
etavahi (ind.) now, at present
etādisa (adj.) this sort (of)

ellāvata (ind.) so far, to that extent,
to this extent
ettha (ind.) here, in this case
enam (pronoun) him (acc. sg. masc.
only, enclitic)
eva (ind. : enclitic; in close junction
sometimes *va* or *yeva*) only, alone,
just, surely
evam (ind.) thus, so, yes
evam eva (ind.) just so, likewise
evam santam (ind.) in that case, in
such case
esikam pillar
esikaṭṭhāyina- firm as a pillar
eso this
ehi-passiḥa verifiable

o

o (prefix) down, off
o-(h)kam (I) descend into, arise within
okhassa (ger. of *o-(h)kass* (VII))
having dragged down, having
dragged away
okāro meanness, degradation, vanity
okāso opportunity
o-gāh (I) plunge into
offhavacittako a kind of bird
o-tar (I) pass down, collate (caus. =
check)
ottappam shame, fear of blame
odaka (fem. -ikā) having water
odano boiled rice
odāta white
o-dhā (I) put down
onṭa (p.p. *o-nt*) withdrawn, removed
opanayika fruitful
opapātika transmigrating
obhāso radiance
orasa own (cf. *ura*)
orima nearer, this side
o-ruḥ (I) descend
o-lup (II) (caus. = scrape off)
o-loḥ (VII) look at
oḷārika coarse, gross, material
o-vad (I) admonish
o-sakk (I) draw back, retire
ossajṭha (p.p. *o-(s)saj* ¹ (I)) dispelled
o-har (I) (caus. = shave off)

k

ka- (*kim*) (pronoun) who ?, which ?,
what ?

kaṅkḥā doubt
kaṅkḥin doubting, in doubt
kacci (ind.) perhaps ?, did ?, I doubt
whether ?, I hope ?, aren't you ?
kaṭukam bitterness
kaṭṭham firewood
kaṇṭṭha (or *kan-*) younger, youngest
kaṇo the fine red powder between the
grain and husk of rice
kaṇṭakam ("thorn") subversive ele-
ment, rebel, bandit
kaṇha black, dark
kalama (pronoun) which ?, which
one ?
kati how many ? (Lesson 26)
kattar (masc.) maker
kattarasuppo old winnowing-basket
kattha (ind.) where ?
kath (VII) relate, tell
katham (ind.) how ?, why ?
kathā talk, story
kadā (ind.) when ?
kudā ci (ind.) at any time, at some
time, ever
kaddamo mud
kanakam gold
kanta agreeable, lovely
kantāro wilderness, semi-desert
kapp (VII) arrange, put in order,
organize
kappo arrangement, order, rule, acon
kabalaṇṇāro solid matter, solid (food)
kaṃ (VII) love
(h)kam (I) walk ; intensive = walk
up and down, walk about, take
exercise
kamantiya lovely
kammaṃ work, action
kamman (neut.) action
kammanā work, undertaking,
business
kammāro smith
kar (VI) make, do, work
-karaṇa (fem. -i) making
karaṇṭyam duty, business
karaṇa ci (ind.) at some time
karisaṃ excrement
karuṇā compassion
-karo doing, working
karo hand (poetic)
kalambukā a creeper: *Convolvulus*
repens ?

kalāṇo bundle, quiver
kali (masc.) unlucky die, bad luck, the
 "iron age"
kalyāṇa beautiful, good
kalyāṇī a beautiful girl
kalla proper, sound
kavi poet
kaṣāvaṃ astringent
kasi (fem.) cultivation, agriculture
kaṣiraṃ difficulty
kaṣmā (ind.) why ?, wherefore ?
kahaṃ (ind.) whereabouts ?
kāko crow
kāmo love, passion, liking, pleasure
kāyo body, substance
kāraḥo doer
kāraṇaṃ cause
-kārin doing
-kāro making
kālo time, opportunity, proper time
kāḷa black
kāveyyaṃ poetry
kāsāya brown, orange, saffron
(k)hi (V) buy
hiṃ (ind.) why ?, ? (i.e. marks inter-
 rogative sentence)
hiṃ (pronoun) who ?, which ?, what ?
hiṇṇaṃ business, what should be done
hiṇṇaṃ difficulty
hiṇṇakkhaṇaṃ stamen, filament
hiṇṇa (I) (*tihiṇṇa* : desid.) cure
hiṇṇī (fem.) fame
hiṇṇa (I*) scatter
hiṇṇa (ind. ; enclitic) really, now ; it is
 said that, they say ; in fact,
 actually
hiṇṇi action
hiṇṇa (I) tire
hiṇṇaṇṇa tiring, wearying, weariness
hiṇṇa (adj.) like what ?, of what sort ?
hiṇṇaṇṇaṇṇa vanity, worry, anxiety
hiṇṇaṇṇaṇṇa cock (wild cock)
hiṇṇaṇṇaṇṇaṇṇa canine (ascetic), dog-
 vower
hiṇṇaṇṇa dog
hiṇṇa (masc.) womb
hiṇṇa (I) bend, fold
hiṇṇa (ind.) whence ?
hiṇṇa pana (ind.) much less, let alone
hiṇṇa (ind.) when ?
hiṇṇa (III) be angry (dat.)
hiṇṇaṇṇa girl

hiṇṇaṇṇa girl, princess (girl of the
 military-aristocratic class)
hiṇṇaṇṇa boy, prince
hiṇṇaṇṇa white water-lily
hiṇṇaṇṇa pot
hiṇṇaṇṇa barley bread
-hiṇṇa (adj.) by tribe
hiṇṇa tribe
hiṇṇa raft
hiṇṇaṇṇa a kind of bird
hiṇṇa good, good at
hiṇṇaṇṇa good
hiṇṇa indolent, lazy
hiṇṇa (ind.) where to ?
hiṇṇaṇṇa (or *hiṇṇa*-) immovable as a peak
hiṇṇa point, peak, ridge, gable
hiṇṇa entire, whole
hiṇṇa hair (of the head)
hiṇṇa pana vādo (ind.) how much more
 (so), not to speak of
hiṇṇa cuckoo (Indian cuckoo)
hiṇṇa heron
hiṇṇaṇṇaṇṇa granary, storehouse
(k)hiṇṇa anger
hiṇṇa learned, knowing thoroughly
 (poetic)
hiṇṇa treasury

hi

hiṇṇaṇṇa (masc.) steward (nom. sing.
hiṇṇaṇṇa, acc. *hiṇṇaṇṇa*, voc. *hiṇṇaṇṇa*)
hiṇṇaṇṇa warrior, noble (member of
 the military-aristocratic class)
hiṇṇaṇṇa forgivingness, toleration
(k)hiṇṇaṇṇa group, collection, mass
(k)hiṇṇa (I) please, suit, approve, like
hiṇṇaṇṇaṇṇa pleasure, contentment
(k)hiṇṇa exhaustion
hiṇṇa rough, harsh
hiṇṇaṇṇa roughness
hiṇṇaṇṇa threshing (floor)
hiṇṇa (ind., enclitic) indeed
hiṇṇa (III) seem
hiṇṇa (I) eat, bite, chew
hiṇṇaṇṇaṇṇa foods, dishes
hiṇṇaṇṇa play
(k)hiṇṇa (I*) throw
hiṇṇaṇṇa (ind.) quickly
(k)hiṇṇa (III) exhaust, waste, perish,
 become indignant
hiṇṇa stake (boundary)
hiṇṇa minor, small

khuddam honey (of wild bees)
khuram razor
khettam field, territory, land
khema secure, safe
kho (ind., enclitic) indeed
khomam flax

g

gaṇako mathematician, treasurer
gaṇikā courtesan, geisha
gaṇibhūta crowded together
gaṇo group, aggregate
gatako goer
gati (fem.) future career, destiny, future course
gattam limb
gathita (p.p. *gath* (II)) tied
gadrabho donkey
gandho scent, perfume, odour
gabbhin- pregnant
gabbho embryo
gam (I) go
gamanam going
-gamo going
gambhīra profound
gamma vulgar
garah (I) blame
garahā blame, reproof, threat
garu heavy, troublesome
garu-kar (VI) give respect to
gaḷagaḷāyati (onomatopoeic verb) pour down (rain)
gaves (I) look for, search for
(g)gah (V) seize, grasp, take
gahanam seizing, keeping
gahapati (masc.) householder
gahapatiho householder
gādā (I) be firm, stand fast, hold tight
gāmapadam site of a village
gāmin going
gāmo village
gāravo respect
gāv cow
-(g)gāho seizing, eclipse
gimhika summer
gil (I*) swallow
gilāna ill
gihiṇ house-dwelling, one living "in the world"
gitam singing
guṇam (sometimes masc.) string, strand, quality

gutta (pp. *gup*) protected, guarded
gutti (fem.) protection
gup (desid. : be disgusted with)
gūtho dung
gelāññam illness
geham house, building
go (masc. and fem.) cow, bull, cattle
gocaro pasture, territory, proper place, range
gottam clan
gopānast (roof) bracket
gomayam cow dung
gorakkhā cattle breeding
govatiko bovine (ascetic), cow-vower

gh

ghaccā destruction
ghammo summer
gharam house
ghas (I) devour (desid. desire to eat, be hungry)
ghā (III) smell (trans.)
ghānam = *ghānam*
ghāletar (masc.) instigator to kill
ghālo attacking, destruction
ghānam nose

c

ca (ind., enclitic) and
ca pana (ind., enclitic) moreover
cakkhavatti (masc.) emperor
cakkam wheel
cakḥhu (neut.) eye, sense of sight
cakḥhumant- having eyes, having insight, intelligent
caṇḍa fierce, irascible
catasso see *catu(r)*
catu(r) four
catugguṇa fourfold, quadruple
catuttha fourth, a quarter
catupphado quadruped
caturāstī (fem.) eighty-four
catuham four days
catta (p.p. *caj*) abandoned, thrown away
cattārtisā (fem.) or *-a* (neut.) forty
cattāro, *cattāri* see *catu(r)*
candimā (masc.) moon
cando moon
car (I) proceed, live, conduct oneself, carry on, go on a mission
-cara living

caraṇaṃ conduct, good conduct
caranaṃ foot (poetic)
carahi (ind.) therefore, then
cariyā conduct, way of life
cavanaṃ passing away
cāgo abandoning
cārihā travel, journey, mission
-cārin living, behaving, carrying on,
 going on
ci (V) (passive *ciyati* = be piled up,
 be built up)
cittaṃ thought, mind, "heart"
cira long (time)
ciraṃ (ind.) for a long time, after a
 long time
cirapaṭṭika (as *bahubbhi*, or *-hā* (fem.))
 since long, a long time back, long
cirassaṃ (ind.) at last, after a long
 time
civaraṃ robe
cu (I) fall from, pass away (from a
 form of existence)
cuddasa fourteen
ce (ind., enclitic) if
cetas- mind
celiyaṃ shrine, pagoda

ch

cha(i) six
chaṭṭha sixth
chadd (VII) throw away, abandon
chatta(ha)ṃ sunshade
chad (VII) be pleased
chandas- will
chamā earth, ground
chid (II), (III) cut, cut down, cut off

j

-ja born (of)
-jacca (adj.) by birth
jan (III) be born (caus. : produce)
janatā the people
janant bearer (birth), producer
janapado country
jano person, people (collective sin-
 gular)
jayo victory
jar (III) grow old
jara old
jarā old age
(j)jal (I) blaze
jātarūpaṃ gold

jāli (fem.) birth
-jātika of the genus/kind/class/nature
-jāto become
jānapado country dweller
jāni (fem.) confiscation
jālin net-like
ji (I) conquer, win, defeat
ji (V) win
jivhā tongue
jit (I) become old, age
jitv (I) live, be alive, make a living
jivamjitvako a kind of partridge
jivikā livelihood
jivitaṃ life
jivo life-principle, soul
je (ind., enclitic) you! (form of
 address by a master/mistress to a
 slave woman; preceded by *handa*,
hiñ, etc., or by *gaccha*)
jeguccha disgusting
jeṭṭha elder, eldest, (most) senior

jh

(j)jhānaṃ meditation
(j)jhe (I) meditate
(j)jhe (I) burn (caus. : set fire to)

ñ

(ñ)ñap (VII) (see *pa-(ñ)ñap*)
(ñ)ñā (V) know, learn, find out
ñānaṃ knowledge
ñāti (masc.) relative, kinsman
ñāto friend
ñāyo method
ñeva = *eva* (junction form sometimes
 used after *ṃ*)

ṭh

(ṭ)ṭhā (I) stand, remain, stay (caus. :
 erect, establish; except)
(ṭ)ṭhānaṃ place, case
-(ṭ)ṭhāyin staying, remaining
(ṭ)ṭhiti (fem.) duration, persistence,
 station

t

ta(d) (pronoun) he, it, that
ta(d) . . . ta(d) . . . that/the . . . (is) the
 same thing as that/the . . .
tad agge (ind.) since then
ta(d) (pronoun) you (thou)

- taṃ* (pronoun) it, that (also as ind. : then, so, now)
takkin- deducing (as masc. noun = deducer, logician)
takko deduction
taggha (ind.) certainly, assuredly
taco skin
tacch (I) chop, carve
taṇḍulam rice grain, husked rice
taṇhā desire, "thirst," "drive"
tatiya (numeral) third
tato (ind.) thence, then, from there, from that
tatta (p.p. *tap*) hot
tattha (ind.) there, in that/this connection
tatra (ind.) there, in this connection
tathā (ind.) thus, true
tathāgato thus-gone (title of the Buddha)
ta(d) (ind.) then, so (as pronoun see above at beginning of *t*)
tadā (ind.) then
tan (VI) expand, stretch
tanu (neut.) body
tanam loom
tap (I) heat
tapas asceticism
tayidaṃ (ind.) with reference to this
tayo see *ti-*
tar (I) cross
tasmā (ind.) therefore
tāla (ind.) my son! (affectionate address)
tādisa (adj.) this sort (of)
tārakā star
tāva (ind.) so much, so long, first, now
ti (ind.) end quote
ti- three (Lesson 26)
(t)tiṃsa (neut.) thirty
tikkicchati (see *kit* (I))
tikkhattum (ind.) thrice
tiṇam grass
tiṇha sharp
titikkhā forbearance (desid. *tij* (I))
tiṭṭham landing place, jetty, crossing place, ferry, beach (for bathing and drinking)
timisā darkness
tiracchāno animal
tiriyam (ind.) horizontally
tiro- (prefix) through
tividha threefold, triple
tisso see *ti-*
tti see *ti-*
ttiram shore, bank (denom. *ttreti* accomplish, finish)
ttiradassi shore-sighting, land-sighting
ttiham three days
tuṇḍikīro gourd (used as a pot)
tunhi (ind.) silent, silently
tullam goad (for driving elephants or cattle)
tumhe (pronoun) you (pl.)
tus (III) be pleased
tejas- heat, energy, potency
tena (ind.) therefore, this way (with *yena*)
tena hi (ind.) now! (admonitory)
telam oil (sesame oil)
tejasa thirteen
t'eva (ind.) = *ti* + *eva* (cf. *tu eva*)
tevijja having the triple knowledge (= the verses, music and prayers of the Three Vedas)
tomaram lance
toranam gateway (arched)
tvam (pronoun) thou, you (sing.)
*tu eva*¹ (ind.) = *ti* + *eva* "end quote" + emphasis, "definitely" (cf. italics, and see Vocab. 20)
*tu eva*² (ind., enclitic) but (emphatic)
- th*
- thanam* breast
thambho column
thalam land, dry land
thāmo vigour
thīnam mental deficiency, stupidity, inertia
thīnamiddham stupidity (and inertia)
thuso husk, chaff
thūpo monument, pagoda
thūla gross, large
theyyam theft
thero elder monk
- d*
- dakkha* skilful
dakkhiṇa right (hand), southern
dakkhiṇā gift, donation
dakkhin seeing (fem. *dakkhiṇī*)
daṇḍamānavakam a kind of bird
daṇḍo stick, force, punishment

danta (p.p. *dam*) tamed, restrained
damo taming, restraint
damma trainable, educable
daliddiyaṃ poverty
daḥha strong, firm
dasa ten
-dasa seeing
dassanaṃ seeing
dassantiya beautiful
dassaneyya beautiful (poetic)
dassāvī seeing, who would see
dassu (masc.) brigand, thief
dahara young, baby
dā (I) give
dātar (masc.) giver
dānaṃ gift, donation, alms
dāni (ind.) now (enclitic)
dāyajjaṃ inheritance
dāyādo inheritor, heir
dāyo gift
dārako boy
dāro (sometimes -ā) wife
dāsavyaṃ slavery
dāsi slave-woman, slave girl
dāso slave
digunaṃ double
diḷo bird (poetic = "twice-born")
diṭṭha visible
diṭṭhā (ind.) excellent !, splendid !, it's
 lucky, it's wonderful
diṭṭhi (fem.) opinion, theory
diṭṭhin- seeing
dibba divine, heavenly
div (III) play, gamble
divas- day
divā (ind.) by day
divāseyyā day-bed, siesta bed
divo sky, heaven
dis (VII) teach
(d)dis (I > pass) see (caus. = show)
disā direction, region
dīgha long
dīghaṃ (ind.) long
dīgharattaṃ (ind.) long (time)
dīpo island
du(r)- (prefix) ill, bad, hard, difficult
dukkaraṃ hard task
dukkhaṃ unhappiness, misery,
 suffering (denom. *dukkheli* be un-
 happy)
dukkhita afflicted
dukkhin- unhappy

duggati (fem.) a bad fate, evil destiny
duccaritaṃ bad conduct
duṭṭha evil, vile; corrupt
duṭṭiya (numeral) second
dubbanna discoloured, ugly
dubbalaṅkaraṇa weakening (making
 weak)
duṃmana depressed
dullabha rare
dussaṃ cloth
dussilo bad character
duhana robbery
dūto messenger
dūrato (ind.) in the distance
dūrā (ind.) from far
deyyaṃ gift
devatā deity, divine being, spirit (male
 as well as female)
devī queen
devo god, king
deso point (topic)
domanassaṃ depression, melancholy ;
 aversion
dovāriko porter, doorkeeper
doso aversion, anger
dvādasā twelve
dvāraṃ doorway, gateway (the
 opening, not the obstruction)
dvi (num.) two (nom. *dve*)
dvikkhattuṃ (ind.) twice
dvigunaṃ double
dvidhā (ind.) twofold, twice, in two
duṭṭhaṃ two days

dh

dhaññaṃ grain
dhanaṃ money, wealth
dhammika just
dhamma (fem. -i) doctrinal
dhammo (basic meaning approx.
 "nature", hence the following
 usages:) (true, natural) doctrine ;
 natural phenomenon, natural
 element, natural substance, natural
 principle, phenomenon, element ;
 custom, way, law of nature,
 quality, justice ; world, nature ;
 mental object, mental phenomenon,
 idea ; virtue ; good mental
 object, good mental phenomenon,
 good idea (when opposed to bad :

adhammo ; as " natural phenomenon " it includes bad as well as good)
dhar (VII) hold, wear, have, accept
 (2 accs. : x as y), remember
-dharo holding, remembering,
 memorizer
dhātū nurse
dhātu (fem.) element
dhi(r) (ind.) fie !, confound ! (acc. or
 → nom.)
dhuvā fixed

n

na (ind.) not
na kiñ ci (pronoun) nothing, none at
 all
na cirass' eva (ind.) soon
na- (pronoun) he, that
nakkhattam constellation, lunar
 mansion
nakho fingernail, toenail
nagaram city
naṅgalo plough
naccam dancing
nat (III) dance
natthu (fem.) nose
nadikā stream
nadī river
nanu (ind.) isn't ?, isn't it ?
nand (I) rejoice, be pleased
nam (I) bend, incline
namo (ind.) hail ! (dat.)
nayanam eye (poetic)
nalini lotus pool
nava nine
nava new
navanītam butter
navuti (fem.) ninety
nas (III) perish
nahatvā (ger. *nhā* (III)) having bathed
nāgo elephant
nādo roar
nānattam diversity
nānā (ind.) variously
nāma (ind.) by name, indeed
nāmam name ; mind, mental being
nāmarūpaṃ matter plus mind,
 sentient body (see Lesson 29)
nāvā boat, ship
nāsanam destroying
ni (prefix) down (cf. *ni(r)*)
nikkujjita (p.p. *ni(r)-kujj*) overturned

ni(r)-kam (*r + k > kkh*) (I) go out,
 leave
ni-khaṇ (I) bury
ni-(k)khip (I*) discard, put down,
 throw down
ni-gam (I) undergo, incur
ni-(g)gah (V) refute
nigamo town
nicca permanent
ni(r)-car (VII) (*nicchāreti*) bring up
nijigimsitar (desid. *ni-har*) coveter,
 acquirer
niṭṭhā conclusion
niṭṭhita completed, ready
ni(r)-tar (I) cross over
nitthavaṇam crossing over
nidānam cause, source, origin
nipaka wise
ni-pat (I) fall down (caus. : drop, put
 down)
ni-pad (III) lie down
nipuna subtle
ni(r)-pac (I) concoct
ni(r)-pat (I) flee
ni(r)-vatt (VII) produce
ni(r)-vah (I) lead out
ni(r)-vā (III) become cool, go out,
 become extinguished
nibbānam extinction (of existence),
 liberation (from existence), " Nir-
 vāṇa " (from *ni(r)-vā*)
nibbuti (fem.) extinguishing, calming,
 liberating (from *ni(r)-vā*)
nibbusitattā unsettlement, uneasiness
ni(r)-veṭh (VII) unravel, explain, rebut
nibhā lustre, brilliance
ni-mant (VII) invite, ask (*āsanena*
 ~ to sit down, offer a seat)
nimitto sign, omen, portent
nimmālar (masc.) creator
niyata constant, certain
niyati (fem.) Fate, Destiny
ni(r)-yat (VII) (*niyyādeti*) hand over,
 give in charge of
ni(r)-yā (I) go out (to)
ni(r) (prefix) out, without
nirayo purgatory
nirāmisā non-sensual
nirutti (fem.) language
ni-rudh (III) stop, cease, end
nirodho cessation, peace of mind, calm
ni(r)-mā create

nillōpo plunder
ni-vall (I) go back (caus. = turn back, transitive)
nivāretar (masc.) keeper away
ni-vās (VII) dress
nivāso life, existence
nivesanam house, building
ni-sidh (I) caus. = prevent, prohibit
ni-sīd (I) sit down
nisīdanam seat (on the ground)
nisedho prevention, prohibition
nissakkanam escaping, leaving
nissaranam liberation
nissāya (ger. of *ni-(s)st* (I)) depending on, leaning on
ni (I) lead, draw
niṭṭa inferior, low
niṭṭa blue
niṭṭaranam obstacle
ni(r)-har (I) (*niharati*) take out, take away
ni (ind., enclitic) ?, does ? (see Vocab. 12)
nekkhammam renunciation
negamo town dweller, bourgeois
netti (fem.) leading, tendency
netvā (ger. *ni*) having led
nemillo diviner, prognosticator, astrologer, soothsayer
no (ind.) not (emphatic)
nhā (III) bathe

p

(p)pa (prefix) out, away
pamsu (masc.) dust, mud
(p)pa-kapp (VII) dispense
(p)pa-kās (I) (shine: poetic) caus. = show
pakka ripe
(p)pa-(k)kam (I) go away
pakkhandikā dysentery
(p)pa-(k)khal (VII) wash
(p)pa-(k)khā (III) be clear to, be visible to, be apparent to (dat.)
(p)pa-(k)khip (I*) put into
pakkhin (masc.) bird
pag eva (ind.) how much more so, let alone, still more, still less
(p)pa-(g)gah (V) apply
(p)pa-(g)ghar (I) trickle, drip
pac (I) cook, torture, torment
paccāṅgam part

paccatta individual, personal, independent
paccattam individually, personally
paccatthiko enemy
paccantajo borderer, foreigner
paccantima bordering, foreign
(p)paccayo condition, cause
(p)paṭi-ā-gam (I) return
paccājāta (p.p. *(p)paṭi-ā-jan* (III)) reborn
(p)paṭi-ā-ni(r)-yā (I) go back, return
(p)paṭi-ā-vam (I) swallow back
(p)paṭi-ā-sis (or *-āsis*) (II) hope for, expect
(p)paṭi-u(d)-(t)thā (I) (*-ttheti*) rise
(p)paṭi-u(d)-tar (I) come (back) out (after bathing)
(p)paṭi-u(d)-ā-vall (I) turn back again
paccupaṭṭhita (p.p. *(p)paṭi-upa-(t)thā*) set up
(p)paccuppanna present (time)
(p)paṭi-i (I) (*pacceti*) assume
(p)paṭi-o-ruḥ (I) get down, alight
pacchima last, western
pacchā (ind.) afterwards, back, behind, west
pacchāyā shade
pajā the creation, the created universe (Brahmanical theory)
pajānanā understanding
pajjolo lamp
(p)pa-(j)jhe (I) be consumed with regret
pañca five
pañcama fifth
paññatta authorized, customary
paññatti (fem.) concept
(p)pa-(ñ)ñap (VII) prepare, declare
(p)pa-(ñ)ñā (V) understand, have insight; passive = be discerned
paññā understanding, wisdom
paññāpanam preparation
paññāsā (fem.) (or *-a* neut.) fifty
pañho question
(p)paṭi (prefix) towards, back
(p)paṭi-(k)kus (I) decry, criticize (in "bad" sense)
(p)paṭikkūla distasteful, disagreeable
paṭigacc' eva (ind.) as a precaution
(p)paṭi-gam (I) go back
(p)paṭi-(g)gah (V) accept (caus. = make receive, accept)

paṭiggahetar (masc.) receiver, recipient
(p)paṭigho repulsion, reacting, reaction, resistance
paṭicca (ger. *(p)paṭi-i*) conditioned by, because of (usually with acc.)
paṭicchanna covered, concealed
paṭi-(ñ)ñā (V) admit
paṭiññā admission, assertion
paṭinissaggo rejecting, renouncing
(p)paṭinissattha (p.p. *paṭi-ni(r)-(s)saj*¹) rejected, renounced
paṭipatham (ind.) the opposite way, in the opposite direction, the other way
(p)paṭi-(p)pa-nam (I) abate (caus. = check)
(p)paṭi-pad (III) engage in, follow, practise, behave (habitually)
paṭipadā way
(p)paṭi-(p)pa-(s)sambh (I) abate, be allayed
paṭibhāho repulse, repelling
(p)paṭibhayam danger, terror
(p)paṭi-bhā (I) be clear
(p)paṭibhānam intuition, inspiration
(p)paṭi-yat prepare (only caus. form: *paṭiyādāpeti*, except for p.p. *paṭiyatta*)
(p)paṭi-rājan (masc.) hostile king
(p)paṭivūpa proper
(p)paṭi-labh (I) obtain, acquire
paṭilābho acquisition
(p)paṭilomam (ind.) in reverse order
(p)paṭi-vaṭṭi (I) turn back
(p)paṭi-vas (I) dwell
(p)paṭi-vid (I) only caus.: inform, announce
(p)paṭi-vidh (III) penetrate, comprehend
(p)paṭi-vi-ni (I) dispel
(p)paṭi-vi-ram (I) abstain
(p)paṭi-vi-rūh (I*) grow again
(p)paṭivedho penetration, comprehension
(p)paṭi-sam-vid (VII) feel, experience
paṭisamvedana feeling, experiencing
(p)paṭisamvedin- feeling, experiencing
(p)paṭi-sam-cikkh (I) reflect, consider
paṭissati = *pati-*
(p)paṭi-(s)su (V) agree, assent to (dat.)
(p)paṭi-sev (I) indulge in
paṭṭhānam basis

paṭhama (numeral) first
paṭhamam (ind.) first, firstly
paṭhavi earth
paṇavo drum
paṇidhi (masc.) aspiration, determination
paṇiyam commodity
paṇihita (p.p. *(p)pa-ni-dhā*) held
paṇṭa excellent, delightful, delicious
paṇḍita wise, astute
paṇḍito wise man
paṇḍurogo jaundice
pañnarasa fifteen
pati (masc.) lord
paticca (= *paṭicca*)
(p)paṭi(> pati)-(t)thā (I) set up, station oneself
paṭiṭṭhā resting place, perch
paṭisallānam retirement, seclusion (sometimes spelt *paṭi-*)
paṭisallina retired, secluded (sometimes spelt *paṭi-*)
paṭissati (fem.) recollectedness, mindfulness
(p)patṭa (p.p. *(p)pa-āp* and *-ap(p)*) attained
patti (fem.) attainment
pattiko pedestrian, infantryman
patto bowl
(p)pa-(t)thar (I) spread out
paṭho road, way
padam word
padakkhina dextrous, skilful in, good at (loc.)
padakkhinā reverence, veneration, circumambulation
(p)pa-dā (I) give to, hand over
paṭipeyyam lamp
paḍipo lamp
padeso place, locality, region
padoso anger
(p)pa-dhā (I) exert
padhānam exertion
pana (ind., enclitic) but, however, now
panṭho road
pappalako fungus
(p)pa-ap(p) (VI) attain, arrive (poetic)
(p)pa-bandh (I) bind
paḥāḥa violent
ṭabb (I) thrive, flourish

- (p)pa-(u)vaj (I) go forth (from ordinary life to wandering) (caus. : banish)
 pabbajito one who has gone forth
 pabbajjā going forth
 pabbato mountain
 pabbājanā banishment
 pabhā radiance, luminosity
 pamāṇam measure, size
 pamāṇakata measurable, finite
 (p)pamādo negligence, pastime
 payas- milk
 (p)pa-yā (I) set out
 payirupāsanam attending on
 (p)pa-yuj (VII) undertake
 para (pronoun) other, another
 parakkamo courage, valour
 parama most, highest
 param (ind.) after (abl.)
 parā (prefix) on, on to
 parā-mas (I) hold on to, be attached to
 parāyana depending on
 pari (prefix) round, around
 pari-(k)khi (III) exhaust, eliminate
 pari-(g)gah (V) occupy, possess
 pariggaha possessing
 pari-car (I) tend (caus. = enjoy one-self)
 paricca (gerund) going to, going round, encompassing
 parijeguccho disgust
 pari-nam (I) (parinam-) change, develop (caus. = digest)
 parinata (p.p. pari-nam (I)) changed, developed
 parināmo digestion
 parināyako leader
 paritajjanā threatening, intimidation
 pari-tas (III) long (for), desire
 paritassanā longing
 paritta small, restricted
 pari-dev (VII) lament, grieve
 paridevo lamentation, grief
 pari-ni(r)-vā (I) (or (III)) attain extinction, attain liberation
 parinibbānam attainment of nibbānam, especially the Parinibbānam of the Buddha in 486 B.C.
 parinibbuta (p.p. pari-ni(r)-vā)
 pari-nt (I) lead round
 paripakka ripe
 paripantho ambush
 paripāko ripening
 pari-pucch (I) ask about, ask advice
 paripuṇṇa full, perfect
 paribbājako wanderer
 pari-bhās (I) defame, slander
 paribhāsā slander
 pari-bhuj (II) eat, enjoy
 pari-bhū (I) despise (caus. : treat with, penetrate with, fill with)
 parimukham (ind.) in front
 pariya (adj.) encompassing
 pariyanla bordered, encircled
 pari-ā-dā (III) (pariyā-) use up, exhaust
 pariyāyo course
 pariyāhata deduced
 pari-is(a) (I) (pariyes-) seek, look for, search
 pariyeṭṭhi (fem.) seeking, looking for, search
 pari-o-nah (II) (pariyonandhati) cover up, envelop
 pariyosānam ending, conclusion
 pari-rakkh (I) guard
 pariḷāho burning, lust
 parivaṭuma limited, circumscribed
 parivaṭṭam circle
 pari-vas (I) live among
 parivittakko reflection, idea
 pari-vis (I*) serve (with food)
 → parisā assembly
 pari-sudh (III) become pure
 pari-har (I) watch over, protect
 pari-hā (I) passive = be eliminated, come to an end ; caus. = bring to an end, rescind
 parihāni (fem.) decrease, decline, loss
 paro- more than
 palāpo nonsense
 palālam straw
 palāso foliage
 pari (> pali)-kujj (I) squat down
 paligho bar (holding a door)
 palipanna (p.p. pari-pad (III)) fallen into
 pari(> pali)-(s)saj¹ (I) embrace
 (p)pa-luj (III) decay
 paloko decay
 pallaniko sitting cross-legged
 pallalam pool
 (p)pa-vaḍḍh (I) increase
 (p)pa-vatt (I) set going, start, get

going, revolve, go on, continue,
proceed

pavattar (masc.) proclaimer

(*p*)*pa-vap* (I) sow

(*p*)*pa-vass* (I) rain heavily

(*p*)*pavādo* debate

(*p*)*pa-vid* (I) (only caus.: make
known)

(*p*)*pa-vis* (I*) enter

pavuttam recitation

(*p*)*pa-vedh* (I) tremble

pavesetar (masc.) shower in, usher

pasanna confident in, trusting

(*p*)*pa-(s)sambh* I become calm (caus.
= make calm)

pasayha (gerund of (*p*)*pa-sah* (I))
having forced

(*p*)*pa-sams* (I) praise

pasaḥa (pp. (*p*)*pa-sar*) stretched out,
frank, open

(*p*)*pa-sar* (I) stretch out, intrans.
(caus. = stretch out, trans.)

(*p*)*pa-(s)sas* (I) breathe out

(*p*)*pa-sās* (I) govern

(*p*)*pa-su* (I) generate

pasu (masc.) animal (esp. domestic)

pasuta intent on

pass (I) (and (*d*)*dis*) see

passaddhi (fem.) calmness, tranquillity

passena (ind.) on its side

passo side

(*p*)*pa-har* (I) hit, beat

(*p*)*pa-hā* (I) give up, renounce

pahānam abandoning

(*p*)*pa-hi* (V) send

pahita (p.p. (*p*)*pa-dhā* (I)) exerted

(*p*)*pa-hū* (I) can

pahūla much, many

pā (I) (*pivati*) drink, desid. = be
thirsty

pāka ripe, ripened

pākāro city wall, ramparts

pākima fruitful, ripening

pācariyo teacher's teacher

pāṭikaṅkha probable

pāṇi (masc.) hand

pāṇo breath, life, living (breathing)
being

pātarāso breakfast, morning meal

pātavyatā indulgence

pātimokkha liberation

pātu(r) (prefix) manifest

pātubhāvo appearance, manifestation

pātu(r)-bhū (I) appear (to: dat.),
be(come) manifest

pāto (ind.) in the morning (in com-
pound before a vowel *pātar*)

-*pāto* dropping, offering, collecting

pādo foot, basis

pānam drink

pāntiyam (drinking) water

pāpa bad, evil

~*pāpa* bad

pāptiya worse

(*p*)*pa-āp* (may also be considered as
-*ap*) (V) attain (in figurative sense)

pābhatam present, gratuity, capital,
grant →

pāmokkha foremost

pāram (ind.) thither, across, beyond

pāripūri (fem.) perfection

pārima further, other side

pārisajjo councillor, member of an
assembly

pārisuddhi (fem.) purity →

pa-ā-vad (I) tell

pāsādiha lovely

pāsādo palace ~

pi (ind. enclitic) also, too, even

piṭṭhito (ind.) behind (gen.)

piṇḍo alms

pitar (masc.) father

pipāsu thirsty, drunken, drunkard

pipāsita thirsty

pipāsin thirsty

piya dear (to: dat.)

piyadassana lovable sight, whose
appearance inspires affection

piyāyita (p.p. of denom.) held dear,
beloved

pisuṇa malicious

pih (VII) long for (dat.)

piṇ (I) please (only caus.)

pīta yellow

pīti (fem.) joy

puggalo person

pucch (I) ask

pucchitar (masc.) asker

puñjo heap

puñṇam merit, good, goodness,
meritorious action

puṭo bag, package (of merchandise)

putto son

puthu many, various

puna(d) (ind.) again
punabbhavo rebirth
pubba before, former
pubbaka former, old
pubbanho morning
pubbhanto origin
pubbe (ind.) before, (as) formerly
puman- man
purakkhata (p.p. *pura(s)-kar*) facing, in front
purakkhatvā (gerund) facing
purato (ind.) before, in front of (gen.)
puratthā (ind.) east, formerly
puratthima east
purāna old
purima former, earlier
puriso man, person
pure (ind.) before, in advance, at first
purohito high priest, prime minister
pus (VII) rear, look after
pūj (VII) honour
pūra full
pe (ind.) and so on, etc.
(p)pa-ikkh (I) look on, watch
pekkhitar (masc.) looker on, watcher, observer
peto one who has passed away, dead man
peltika paternal
peyya (f.p.p. *pā*) to be drunk, drinkable
pes (VII) send, drive
pesala congenial
pokkharant lotus pool
pokkharatā complexion
pokkharasātako a kind of bird
poṭṭh (VII) snap (fingers)
pothujjanika common
ponobhavika leading to rebirth
porāṇam antiquity, ancient tradition
porisaṃ service
posako rearer, breeder
poso (poetic form of *puriso*)

ph

phand (I) throb, quiver
phar (I) pervade
pharusa harsh, rough
(p)phal (I) split (intrans.)
phalam fruit
phasso touch, contact
phāsu comfortable

phita prosperous
phulla blossoming, blossomed
phus (I*) touch, reach, attain
phoṭṭhabbam touchable (object), sensation, tangible object

b

badūlatā creeper
bandh (I) bind
bandhanam bond, fetter
bandhu (masc.) Kinsman, a name of God (*brahmā* as father or grandfather of all creatures)
→ babbajam a coarse grass (used in making ropes and slippers)
balam strength
baluvant strong
bali (masc.) tithe, religious tax or contribution
bahiddhā (ind.) outside, apart
bahu much, many
bahuka much, plenty
bahukāra very useful
bahula frequent, abundant (at end of compound = fond of, devoted to, cultivating)
bahult-kar (VI) cultivate
bāla foolish
bālo fool
bālha strong, excessive, violent
bāhā arm
bāhira external, foreign
biḷāro cat
bijam seed
bijagāmo plants, the vegetable kingdom, the community of plants
budh (III) know, be aware of, be enlightened
bodhi (fem.) enlightenment
brahmakāyika having a God-like body, of the substance of God (the gods who are the companions, retinue or courtiers of God)
brahmacariyam God-like life, best life, celibate life
brahmacārin celibate, having the best way of life
brahmadeyyam ("gift to God": i.e. grant of land/villages to a priest of the Brahmanical religion) grant, fief, benefice

brahmā (masc.) (*brahman-*) the best, supreme, God
brāhmaṇī (priestess) woman of the hereditary priest-class
brāhmaṇo priest, brahman (member of the hereditary priesthood)
brū (I) say, call (poetic)

bh

bhakkh (VII) eat, devour
-bhakkha eating, feeding on
bhagavā (*bhagavanti-*) (masc.) the fortunate (title of the Buddha), the Master, the bountiful
bhaj (I) resort to
bhaṇ (I) say
bhaṇe (ind.) I say !
bhaṇḍam goods, stores, supplies
bhaṇḍikā parcel, bundle
bhaṇḍu shaven-headed
bhattam meal
bhadante (ind.) sir ! (polite address by Buddhist monks to the Buddha)
bhadda good (repeated = very good)
bhaddam (ind.) good luck ! (dat.)
bhante (ind.) sir ! (polite address to a monk)
bhabba capable (with dat.)
bhamakāro turner
bhayam danger, fear
bhavant (pronoun) you, sir, your honour, his honour
bhavam (ind.) good fortune ! best wishes ! (greeting, with acc. of person and ipv. of as)
bhavo existence, good fortune
bhavyo being, future being
bhāgineyyo nephew (sister's son)
bhāgo share, part
bhātar (masc.) brother
bhāro burden, load
bhāvanam development
bhāvo nature, state, status
bhās (I) say, speak
bhāsitaṃ speech, saying
bhāsitar (masc.) speaker
bhikkhu (masc.) monk
bhikkhuni nun
bhikkhāro vase, ceremonial water vessel
bhitti (fem.) wall
bhid (II) split (trans.)

bhiyya more
bhiyyo (ind.) more
bhiyyoso (ind.) still more (so), still greater
bhiyyoso mattāya (= abl.) to a still greater extent/degree
bhi (I) be afraid
bhuj (II) eat
bhū (I) be, exist (caus. : develop)
bhūto living being
bhūtagāmo living beings, the community of living beings, the animal kingdom
bhūtapubbam (ind.) formerly, once upon a time
bhūmi (fem.) earth, ground, place
bhedanam opening
bhedo division, splitting up
bhesajjam medicine, drug
bhogin possessing, enjoying
bhogo property
bhogga bent
bhoggam property, proprietary rights
bhojanam meal, food
bhojantiyam (soft) foods

m

ma(d) (pronoun) I
maṃsam flesh, meat
makkh (VII) smear
maggo road, way
maṅku shamefaced
macco mortal
majjam intoxicant, liquor, drink
majjhima middle, intermediate, medium
majjhe (ind.) in the middle
mañcako bed
maññe (ind.) I think, no doubt, I suppose, as if
maṇḍalam circle, disc
matam opinion
mattā measure
madantya intoxicating
mado drink (intoxicating), excess
maddava tender
madhu (adj.) sweet, (neut. = honey)
madhuraka drunk, intoxicated
man (III) think, desid. = investigate
man (VI) consider
manas- mind
manasikāro attention

<i>manāpa</i> pleasing	<i>mithu</i> opposed
<i>manuṇo</i> human being (poetic)	<i>middham</i> stupidity, mental derangement
<i>manusso</i> human being, person	<i>milātaṃ</i> palanquin, litter
<i>mant</i> (VII) take counsel, discuss (confidentially)	<i>missa</i> mixed
<i>manda</i> slow, dull, inept	<i>mukham</i> mouth
<i>mandattaṃ</i> dullness, ineptitude	<i>muc</i> (II) become free
<i>manomaya</i> mental, spiritual ("consisting of mind")	<i>muñjaṃ</i> a kind of rush (used for making ropes, girdles, and slippers)
<i>manto</i> prayer, hymn	<i>muṭṭhi</i> (masc.) fist
<i>mamattaṃ</i> possessiveness, selfishness	<i>muṇḍa</i> shaven
<i>-maya</i> consisting of, made of	<i>muṇḍaka</i> shaven-headed
<i>mayam</i> (pronoun) we	<i>muttaṃ</i> urine
<i>mayūro</i> peacock	<i>mutti</i> (fem.) freeing
<i>mar</i> (III) die	<i>mud</i> (I) rejoice
<i>maraṇaṃ</i> death	<i>muda</i> glad, joyful
<i>mariyādā</i> boundary	<i>muditā</i> sympathetic joy, sympathy, gladness (joy at the well-being of others)
<i>malaṃ</i> dirt	<i>muḍu</i> supple
<i>massu</i> (neut.) beard	<i>mudutā</i> suppleness
<i>mahaggata</i> sublime, elevated	<i>muddhan-</i> (masc.) head
<i>mahant-</i> great	<i>muni</i> (masc.) recluse (poetic)
<i>mahallako</i> elder	<i>musā</i> falsehood
<i>mahājano</i> the people	<i>muhuttaṃ</i> (or masc.) moment
<i>mahābhūto</i> element	<i>mūlaṃ</i> root, base, capital (money)
<i>mahāmatto</i> minister	<i>mūḷha</i> (p.p. <i>muh</i>) lost
<i>mahārājo</i> great king, king	<i>megho</i> cloud
<i>mahi</i> the earth (poetic)	<i>mettā</i> love (non-sexual, spiritual), kindness, loving kindness, benevolence, goodwill, friendliness
<i>mahesakkha</i> superior	<i>methuna</i> sexual
<i>mā</i> (ind.) don't	<i>medhāvin</i> intelligent, wise
<i>mā</i> (V) measure	<i>mogha</i> false, erroneous, excluded
<i>māṇavo</i> boy, young priest	<i>momūha</i> extremely stupid
<i>mātar</i> (fem.) mother	<i>momūhattaṃ</i> extreme stupidity
<i>mātikā</i> matrix, notes	<i>moho</i> delusion
<i>mān</i> (VII) honour, respect, revere	
<i>mānusaka</i> human	
<i>mānuso</i> man, human being (poetic)	
<i>māno</i> pride, conceit	
<i>māp</i> (VII) build	
<i>māyā</i> trick	
<i>mārisa</i> (voc.) sir!, dear sir!, my friend!, dear boy! (polite and affectionate address customary among the gods, used also by gods addressing men)	
<i>Māro</i> the god of death and passion (leading to rebirth), the Devil	
<i>mālā</i> garland	
<i>māso</i> month	
<i>migo</i> beast, deer	
<i>micchā</i> (ind. or fem.) badly, wrongly; wrong, misconduct	
<i>mitto</i> friend	

y

ya(d) (pronoun) who, which (as ind. :
yaṃ that, what, since, if, whereas;
yena which may, towards)
yad agge (ind.) since, since the day that/when
yaṃ kiñ ci (pronoun) whatever
yad idaṃ (ind.) such as, as, to wit, i.e., namely
yaṃ nūna (ind.) what now if?, what if?, now if, supposing?
yakkho god, demon
yagghe (ind.) hear!

yaj (I) sacrifice
yañño sacrifice (ritual)
yato (ind.) because, since, whence
yattha (ind.) where
yatthicchakam (ind.) wherever one wishes
yatra (ind.) where
yatra hi nāma (ind.) in as much as (may express wonder, etc.)
yathā (ind.) as, how
yathā katham (ind.) in what way?
yathā yathā (ind.) in whatever way, however
yathākata usual, customary
yathābalam (ind.) according to one's ability
yathābhirantam (ind.) according to one's pleasure, (as long) as one likes
yathābhucca real, proper
yathābhūtam (ind.) as it really is, in its true nature, according to nature
yathāsandiṭṭham (ind.) with one's acquaintances
yathāsambhātam (ind.) with one's comrades
yadā (ind.) when
yadi (ind.) whether
yadicchakam (ind.) whatever one wishes
yamakaṃ pair
yasas- reputation
yasassin reputable, respected
ysmā (ind.) because, since
yahiṃ (ind.) whereabouts
yā (I) go
yāc (I) request, ask (for—not a question)
yājetaṃ (masc.) sacrificer
yānaṃ carriage
-yāniya leading to
yāmo watch (of the night)
yāva (ind.) as far as, up to (abl.), as much, to what extent, until, as long as
yāvaktvaṃ (ind.) as long as
yāvajīvaṃ (ind.) as long as one lives, all one's life
yāvataka (fem. -ikā) as far as, as many as
yāvata (ind.) as far as
yāvaticchakam (ind.) as far as one wishes

yāvadaṭṭham (ind.) as much as one wants
yīṭṭham (p.p. *yaj* (I)) sacrifice, offering
yugaṃ yoke
yuj (VII) yoke
yuddham battle, war
yuvaṃ (masc.) youth
yena (ind.) which way, towards
yebhuyyena (ind.) mostly, the majority of
yeva (= *eva*)
yoggaṃ draught animal, ox
yojanaṃ league (about 4·5 miles)
yoni (fem.) womb, origin, source
yoniso (ind.) methodically, consequently
yobbanam youth (state of)

raḁḁhā safety
rajataṃ silver
rajanam dye
rajanīya exciting
rajas- dust
rajjaṃ kingdom
rajju (fem.) rope
rañj (I) be excited, be glad, be delighted
raṭanaṃ gem, precious thing
raṭṭa coloured
raṭṭaṇṇū (masc.) one of long standing, senior
ratti (fem.) night
rathiyā street
ratho chariot, cart
raṃ (I) delight, enjoy (poetic)
raṃanīya delightful
ramma delightful (poetic)
raso taste, piquancy, enjoyment (aesthetic experience, source of aesthetic experience)
rassa short
rassaṃ (ind.) shortly
rahogata alone, in privacy
rāgo passion, desire
rājakulaṃ royal court
rājadāyo gift by the king, royal endowment
rājaputṭo prince
rājabhoggaṃ crown property
rājā (masc.) (*rājan-*) king
rāsiko accumulation

rukko tree
rucira splendid
rud (I*) weep
ruh (I*) grow (caus. : plant)
rūpaṃ form (usually as property of matter), matter, sight (object)
-rūpa kind, sort
rūpabhavo existence in the imponderable world (of the gods)
rūpin- formed, material
re (ind.) hey!, damn you! (contemptuous address)
renu (masc.) pollen
rogo illness

l

lakṣhaṇaṃ mark, special quality, excellence, shapeliness, definition
laddha (p.p. *labh* (I))
labbhā (ind.) possible, conceivable, is it conceivable? (see Vocab. 27)
labh (I) get, obtain, find
lahu light (weight)
lābho gain
 (*lābhā* in the idiom *tassa te . . .*
 ~ . . . *suladdhaṃ* is taken by the Commentary as plural: "gains for you . . ."; some philologists maintain that it is an indeclinable; it is in any case elevated or emotive)
likhita polished
liṅgaṃ characteristic
lip (II) smear
lulita stirred up
lūna (p.p. *lū* (V)) reaped, mown
leḍḍu (masc.) clod
loko world, people, universe
locanaṃ eye (poetic)
lomanaṃ hair (of the body)
lola restless, fickle, wanton
lohita red
lohitanaṃ blood

v

va (= *eva*) (ind., enclitic) only, just, surely
va (ind., enclitic) like (poetic: a variant for *viya* and *iva* occasionally used in verse)
vaggu soft (especially of sounds)
vaṅka crooked
vaṅkaṃ hook

vac (I) say
vacanaṃ saying, speech, words (sing. collective)
vaci speech
(v)vaj (I) go (poetic)
vañc (VII) deceive
vañjha barren, sterile
vaṭṭanaṃ road
vaṭṭ (I) turn, roll, circle
vaṭṭanaṃ rolling, circulation, cycle, cycling (of the universe)
vaṇijjā commerce
vaṇippaṭṭha trade
vanna beautiful, handsome
vanno colour, beauty, praise, class
vata (ind., enclitic) surely, indeed! (emphatic and emotive: mild expletive expressing a wish, regret, reproach or surprise: cf. "alas!", "my word!", "I say!", "good heavens!", and the like)
(v)vatanaṃ vow
vatt (I) proceed, conduct oneself, go on (doing)
vattanaṃ conduct, duty, government
vattar (masc.) speaker
-vattin setting going, deploying, operating, conducting, governing, developing
vattanaṃ garment (pl. clothes, dress)
vattthu (neut.) thing, (building) site, position, mode (of argument)
vad (I) say, speak
vadhū (fem.) bride
vadho execution
vananaṃ a wood
vanta (p.p. *vam*) vomited
vand (I) salute, pay respect
vayas- age, period of life
vayo loss
var (I) (or (VII) irreg.) choose
var (VII) prevent, hinder, obstruct, stop
vara excellent, good (poetic)
varam boon
vas (I) live (caus. = make live with)
vasanaṃ wearing
vasavattin- wielding power
vasin- master, authority
vaso control
vassanaṃ rain, rainy season (plur.), year
vassika rainy (for the rainy season)

- vassuddesika about the age of
(numeral-)
vā (ind., enclitic) or, either
vācā speech
vācetaṃ (masc.) causer to speak
vāṇijo merchant
vālo wind
vāditaṃ instrumental music
vādin- speaking
vādo debate, argument, statement
vāma lovely (poetic)
vāma left
vi-ā-yam (I) (vāyamati) exercise,
practice
vāyas- air
vāyāmo exercise
vāri (neut.) water
vālo wild animal
vās (VII) dress
vāsi hatchet
vāso dwelling place, camp
vāhanam mount (animal or vehicle)
vāhanāgāraṃ stable, coach-house,
mews
vi (prefix) apart, asunder, strongly,
without
vikāro disorder
vi-kiṭ desid. = be uncertain
vikkhitta diffuse, vain
vikkhepo confusion, equivocation
vigata- without, free from
viggaho quarrel, strife
vighāto remorse
vicayo discrimination
vicārīta (p.p. caus. vi-car (I)) ex-
cogitated, pondered
vicāro cogitation, pondering
vi-ci (V) investigate, search out
vicikicchā uncertainty
viceyya inscrutable
vi-jan (III) give birth
vijitaṃ realm, kingdom
vijjā science, knowledge
vi-(ñ)ñā (V) be conscious of, discern
viññānam consciousness
viññāpetar causer of discernment
viññutā discernment, discretion
viññū (masc.) discerning person
vitakkita (pp. vi-takk) reasoned
vitakko reasoning
vitatham untruth
vitti (fem.) pleasure
vitthāro breadth
vid (II) find (poetic)
vid (III) be, occur, be found
vid (VII) feel
vid (I) know (present not used ;
caus. = inform)
vidita (p.p. vid (II)) found, known,
discovered, ascertained
vidū (masc.) knower
-vidha kind (manner), -fold
vinayo discipline
vi-nas (III) perish utterly
vinā (ind.) without (precedes ins.)
vināso destruction
vinipātiko unhappy spirit (reborn in
purgatory or as an animal, ghost or
demon)
vinipāto ruin
vineyya (ger. vi-nt) having eliminated,
having disciplined
vi-pac (III) ripen, have a result, bear
fruit
vipatti (fem.) failure
vipanna failed, lacking, without
vi-pari-nam (I) (viparinamati) change
vipāko result
vipula large, abundant
vipphaṭisāro regret
vipphasanna very clear
vi-bhaj (I) divide
vibhavo non-existence
vimati (fem.) perplexity
vimala free from dirt
vimāno palace, mansion (only of
divine beings, in the sky)
vi-muc (III) become free (caus. = set
free)
vimutti (fem.) release, liberation
viya (ind., enclitic) like
viyatta (alternative spelling of vyatta)
virāgo dispassion
viriyam energy
virūhi (fem.) growth
vilepanam ointment, cosmetic
vi-vatṭ (I) evolve
vivatṭam evolution
vivaram hole
vi-var (I) open
vivādo dispute
vivicca (ger. vi-vic (VII)) having
become separated from, having
become isolated

vivitta (p.p. *vi-vic* (VII)) separated, isolated
viveko separation, seclusion, discrimination
visaṃ poison
visajja (ger. *vi-sajj*) getting over, leaving behind
visaṭa (p.p. *vi-sar*) spread, staring
visāci (adj.) sidelong, furtive
visārada confident
visuddha pure, clear
visuddhi (fem.) clarity, purification
vi-sudh (III) become purified
vi-han (I) distress, trouble
vi-har (I) dwell, live
-vihārin living, dwelling, being
vihāro life, way of life, dwelling
vihita (p.p. *vi-dhā*) arranged
vi-heṭṭh (VII) harass
vihesā trouble, harassing
utj (I) fan
utta- without, removed
vi-ati-sār (VII) converse, make (conversation)
uḷmamsā investigation
uḷmamsin- (as masc. noun = investigator, exegete, metaphysician)
utsati (fem.) twenty
uṭṭh- (see note on *u-/vu-* Vocab. 14)
uṭṭha (p.p. *vas* (I)) spent (time)
uuddha (sometimes written *uuddha* or *buddha*) old
uuddhi (fem.) increase
uusilavant- having lived (properly), having (truly) lived (as a monk)
uṇṇapaṭṭha withdrawn, secluded
uṇṇasamo calming
ve (ind., enclitic) surely (poetic)
veceta daft
vejjo doctor, physician
veṭṭh (VII) twist, wrap
vetanaṃ wages, pay
vedanā sensation
vedayitaṃ sensation, experience
vediya known (~*am* as noun : thing known, information)
vedhin- shooter, archer
vepullaṃ prevalence
vepullatā abundance
vemattatā difference, distinction
veyyākaraṇaṃ explanation, analysis
veraṃ hatred

veramaṇi abstention
velā bank, time, occasion
vellita wavy
veḷuriyo lapis lazuli
vevannaṭā discolouration
vesso husbandman, farmer, merchant, bourgeois (member of the hereditary agricultural-mercantile class : see footnote to Vocab. 20)
(vo- : cf. vi-o)
vokinna (p.p. *vi-o-kir*) mixed (with)
vi-o-(k)ham (I) pass away, break away
vi-o-chid (III) cut off, separate from
vi-o-bhid (II) shoot
vyañjanaṃ expression, sentence
vyatta intelligent
vyasanaṃ disaster
vi-ā-kar (VI) explain
vyādhi (masc.) disease
vyādhita diseased, ill
vyāpajja violent, malevolent
vyāpanna malevolent, violent
vyāpādo violence, malevolence
vyāvāṭa concerned, busy, worried

5

sa- with, possessing
sa- own
saṃ (prefix) together
saṃ-yam (I) control oneself
saṃyamo self-control, abstinence
saṃyojanaṃ connection, union
saṃvaccharaṃ year
saṃ-vatṭi (I) involve, dissolve
saṃvatṭaṃ dissolution, involution
saṃvatṭaniṭṭha involved in, dissolved in
saṃ-vatt (I) lead to (dat.)
saṃvattaniṭṭha leading to
saṃvaro restraint
saṃ-vid (III) be, occur, be found
saṃ-vi-dhā (I) arrange, organize
saṃvidhānaṃ arrangement, policy
saṃ-vi-bhaj (I) share
saṃ-vis (I*) go home (caus. = take home)
saṃvuta (p.p. *saṃ-var* (I)) controlled
saṃvejaniya (f.p.p. *saṃ-vij*) emotional, inspiring, stirring
saṃ-sar (I) transmigrate (circulate indefinitely)
saṃsāro transmigration
saṃ-har (I) gather

saṃhita (p.p. *saṃ-dhā*) joined, connected

saka (adj.) own

sak(h) (VI) can, be able (= *sak* (IV))

sakaṭo (also *-ṭam*) cart

saki(d) (*eva*) (ind.) once

sakiṃ (ind.) once

sakuṇo bird

sat-kar (VI) entertain

sakkā (ind.) it is possible, is it possible?

sakkāro entertainment

sakkhi (ind.) in person, personally

sakkā (masc.) friend

saggo heaven

saṃ-kaḍḍh (I) collect

saṃkappo intention, object

saṃ-(h)kam (I) pass into

saṃkārakūṭo rubbish heap

saṃ-kilis (III) become defiled

saṃkilesa defilement

saṃkhata (p.p. *saṃ-kar*) synthesized, activated

saṅkhadhamo conch blower

saṃkhā (= *saṃkhyā*)

-saṃkhāta known as, called (p.p. of *saṃ-(h)khā* (I))

saṃkhāro force, energy, activity, combination, process, instinct, habit (see Vocab. 26)

saṃkhatta limited, narrow (instrumental = briefly, in short)

saṅkho conch

saṃkhyā enumeration, calculation, denomination, classification

saṃghāṭi (fem.) cloak

saṃghāsamghin in groups

saṃghāsamghiganibhūta clustered in groups

saṃgho community

sace (ind.) if

sacca true

saccam truth

saccam (ind.) it is true that ; is it true that?

saccavajjam speaking the truth, truthfulness

sacchi-kar (VI) perceive, observe, experience, examine

sacchikiriya observation, experience

(s)*saj*¹ (I) pour out

(s)*saj*² (I) embrace

sajjhāyo learning, studying, study

sajjhu (neut.) silver

saṃ-jan (III) be produced

sañjitar (masc.) ordainer

saññata restrained

saṃ-(ñ)ñā (V) experience, perceive

saññā perception

saññin- having perception, sentient

saṭṭhi (fem.) sixty

saṇḍo cluster

sata self-possessed, mindful

sataṃ hundred

(s)*sati* (fem.) self-possession, mindfulness

satimant- self-possessed, mindful

satta seven

sattati (fem.) seventy

sattalam existence

sattama seventh

sattarasa seventeen

sattāham week

satto being, creature

sattam sword

sattar (masc.) teacher

sattavāho caravan-merchant

sattiko caravan-merchant

satto caravan

sadattho the true (good) purpose, the true (good) objective

sadā (ind.) always

sadisa (adj.) like, of such sort

saddo noise, sound, report (rumour)

saddha trusting, believing

saddhā confidence, trust, conviction

saddhim (ind.) with (ins.)

san- (masc.) dog

san- existing, true (more rarely "good", particularly in compounds)

santa (p.p. *saṃ*) calmed

saṃ-tan (VI) stretch out, spread out

saṃ-tapp (VII) gratify, please, satisfy

saṅtānakam film, skin

saṅlikā (ind.) (directly) from (gen.) (at first hand)

saṅlike (ind.) into the presence of (gen. or acc.)

saṃ-tus be contented, be satisfied (only p.p.)

saṃ-(t)thar (I) strew, spread, carpet (with temporary decorative floor covering)

sand (I) flow
sandiṭṭhika visible
saṃ-(d)dis (passive = be seen, appear ; caus. = instruct, review)
sandhātar (masc.) peacemaker
saṃ-dhāv (I) transmigrate (pass on)
sandhi (masc.) junction, joint, breach
saṃ-dhu (V) shake
saṃ-nah (II) tie up
sannidhi (masc.) store
saṃ-ni-pat (I) assemble
sannipāto assembly
sap (I) (not used in the *Dīgha*) curse
sappi (neut.) ghee
sabba (pronoun) all, entire
sabbato (ind.) all round
sabbattatā non-discrimination ("all-self-ness"), considering all beings as like oneself, putting oneself in the place of others
sabbathā (ind.) in all ways
sabbadhi (ind.) everywhere
sabbasanthari (adj.) entirely strewn, completely carpeted
sabbaso (ind.) completely
sabbāvant all-inclusive, whole
sabbena sabbam (ind.) completely, thoroughly
sabhā assembly hall
sama even, equal to, up to, like, impartial
samam (ind.) equally, like
samagga united, unanimous
samaṅgi-bhū (I) supply with, provide with
samaññā designation, agreed usage
samaṇo ascetic, wanderer, philosopher (other than a brahman)
saṃ-ati-(h)kam (I) pass beyond, transcend
samatikkamo passing beyond, transcending
samattam (ind.) completely, perfectly
saṃ-anu-ā-gam (I) be endowed with, acquire
saṃ-anu-(g)gah (V) (caus. = ask for reasons, cross-examine)
saṃ-anu-pass (I) envisage
saṃ-anu-bhās (I) criticize, refute
saṃ-anu-yuj (II) take up, cross-question

saṃ-anu-sās (I) install, appoint (as ruler)
samantā (ind.) on all sides, all round, anywhere, in any direction
samappita (p.p. *saṃ-app* (VII) "to fix in", "to apply to") presented with
samayo time, occasion (any time, time of an event)
saṃ-ā-dā (III) conform (to a rule or way of life) (caus. = exhort)
samādhi (masc.) concentration
samāpatti (fem.) attainment
saṃ-ā-pad (III) attain
samārambho undertaking, falling upon, destroying
samāhita (p.p. *saṃ-ā-dhā*) concentrated
samihitaṃ collection
samugghāta (p.p. of caus. of *saṃ-u(d)-han*)
saṃ-u(d)-chid (II) abrogate, abolish
samucchinna (p.p. *saṃ-u(d)-chid* (III)) utterly annihilated
saṃ-u(d)-tij (VII) excite, fill with enthusiasm
samudayo origin, origination
saṃ-u(d)-ā-car (I) speak to, converse with
samuddo ocean
samuppanna (p.p. *saṃ-u(d)-pad* (III)) originated
samuppādo origination
saṃ-u(d)-han (I) (*samūhanati*) suppress, abolish
sampajaññaṃ consciousness: deliberation
sampajāna conscious: deliberate
saṃ-pad (III) be endowed with, have
sampadā success
sāmparikkha (p.p. *saṃ-pari-kir*) surrounded by, covered with
saṃ-(p)pa-var (VII) feast
sampasādanam serenity
saṃ-(p)pa-hams (VII) delight (transitive)
saṃ-pāy (I) maintain one's position, defend one's thesis
sampham frivolity, chatter
samphasso contact, union
sambahula many

sambhādhā confined
sambuddha enlightened
sambodhi (fem.) enlightenment, complete enlightenment
sambodho enlightenment
sambhavo origin, production
saṃ-bhū (VII) catch up with (acc.)
samma (ind.) my dear ! (fam.)
sammatta intoxicated, maddened
saṃ-man (VI) agree on, elect
sammā (ind.) rightly, perfectly
saṃ-iñj (I) (usually *sammiñj*-) draw in, bend
sammukkhā (ind.) in the presence of (gen.)
saṃ-mucch (I) coagulate, form (intrans.)
saṃ-mud (I) greet, exchange greetings with (*saddhiṃ* and instrumental)
sammūḷha bewildered
sammodantiya agreeable, pleasant
sayam (ind.) oneself, self
sayāna (pres. p. *si*) lying down
sar (I) move
(s)sar (I) remember
saram lake
saranam protection, refuge
sariram body (pl. also "relics")
(s)saro sound, voice
saṃ-lakkh (VII) observe
sallāpo talk
saḷāyatanaṃ the six spheres (of the senses : five senses + the mind)
savanam hearing
sassata eternal
sassati (fem.) eternal thing, eternity
sassatisamam (ind.) eternally
saha (ind.) along with, according to (ins.)
sahagata charged with, suffused with
sahavyatā association, condition, union (with gen.)
sahassam thousand
sahāyako friend
sahāyo friend
sahitam kindling block
sā (III) taste
sā (pronoun) she
sākhā branch
sānam hemp
sāta sweet
sādhū good

sādhū (ind.) well, please
sādhuka good
sādhukam (ind.) well
sāpateyyam property
sāpekha wishing for, desiring, preferring
sāmaṃ (ind.) oneself, self
sāmaññaṃ state of being a wanderer/ascetic/philosopher, profession of asceticism, etc.
sāmisa sensual
sāmuḥkamsaka exalted, sublime
sāmuddika oceanic, ocean going
sāyam (ind.) in the evening
sāyaṇho evening
sāyamāso evening meal
sārathi (masc.) charioteer
sārāgo passion
sārāntiya polite
sāro value (also the valuable/best part of anything)
sālā hall
sāli (fem.) rice
sālikā myna
sālo a kind of tree : *Shorea robusta*
sālohitō blood relation
sāvako pupil
sāvetar (masc.) reciter
sās (I) rule
sāsanam instruction, doctrine
sī (I) lie down
sikkhī (I) train, study, learn
sikkhā training
sikkhāpadam training, (moral) rule, precept
siṅghāṭako crossroads, square
sic (II) sprinkle
sippam craft, trade, profession
siras- head
sirimsapo snake
sirtmant beautiful, fortunate (poetic)
sis (VII) leave
siḥam (ind.) fast (repeated = very fast)
sīta cool
sīlam virtue, good conduct
sīlavant virtuous, well conducted
sīsam lead
sīsam head
sīho lion
su (I) crush, extract (liquids), produce

su- (prefix) well, good (meaning "very", may be prefixed to adjectives in poetry)
(s)su (V) (rarely (IV)) hear, desid. = desire to hear
(s)su (ind.) even, isn't it? (or merely emphatic)
sukara easy
sukumāra delicate
suko parrot
sukka white, light coloured
sukkhā dry
sukha happy (denom. *sukheli*, be happy)
sukham happiness
sukhallikā pleasure, enjoyment
sukhin- happy
sukhuma fine, subtle
sugati (fem.) good destiny
sugato well-gone (title of the Buddha)
suc (I) grieve, sorrow
sucaritaṃ good conduct
succhavi pleasant to the skin (*chavi* fem.)
suñña empty
suttiṃ (ind.) well (done)
suṇo dog
suttam thread, (record of a) dialogue, collection of dialogues
(s)sudam (ind.) even
sudassana beautiful (poetic)
suddo helot (member of the servile or working class: see footnote to Vocab. 20)
sudh (III) become pure, become clean
supatittha having good beaches (for getting water to drink, etc.)
subh (I) make clear, shine, be glorious
subha lustrous, fair
subham lustre, glory
subhāsita well-spoken
sumedhasa very intelligent (poetic)
suriyo sun
suro god (poetic)
suvāṇṇam gold
susu (masc.) boy, young (of animals)
sussūsā desire to hear
sūkharo pig
seṭṭha best
seṭṭhi (fem. ?) ash
setaka clear, clean
setu (masc.) causeway, dam, bridge

sedaka sweating
senāsanaṃ abode, resting place
seyya better
seyyathā (ind.) as, just like (introducing a simile)
seyyathidaṃ (ind.) as, to wit, as follows
seyyā bed
seyyo (ind.) better
sev (I) indulge in, pursue
so (pronoun) he
soko grief, sorrow
soceyyam purity
sotaṃ ear
solar (masc.) hearer
solūpanna (*solas-* "stream") in the stream, on the Way
sotthi (ind.) safety, safely (dat.)
sotthinā (ind.) safely
sobbham pit
somanassaṃ joy, elation
soḷasa sixteen
sovaggiha heavenly, leading to heaven
svāgataṃ (ind.) welcome! (dat.)
svātanāya (ind.) for tomorrow

h

ha (ind.) indeed, truly
hatthinikā she-elephant
hattho hand
han (I) kill
hanu (fem.) jaw(s)
hantar (masc.) killer
handā (ind.) well!
handā je (ind.) you there! (cf. *je*)
har (I) take, desid. (irreg.) = desire to take, wish for
haritaka green, fresh
have (ind.) truly, surely (poetic)
hā (I) abandon, diminish, be eliminated
hi (ind., enclitic) for, because, though
hitam benefit, welfare
hiraññaṃ gold (money)
hivi (fem.) modesty, self-respect, conscience
his (II) injure
hina inferior
hutam oblation
hū (I) be
heṭṭh (VII) harass
hetu (masc.) cause
hemantika winter

ENGLISH-PALI VOCABULARY

The first apparent synonym given is generally the nearest to the English, the most usual and the least "elevated", though the others may have special shades of meaning appropriate for certain contexts. The Pali-English Vocabulary will in many cases give a clearer idea of the meanings of the various Pali words, but the precise meanings can be gleaned only from their use in the texts.

The Pali parts of speech and genders are indicated as in the Pali-English Vocabulary. Verbs are given first. The English parts of speech have not been noticed.

a

a (usually no equivalent) *aññatara* (pronoun), *eka* (pronoun, numeral : see Lesson 17)
 abandon *hā* (I), *chaḍḍ* (VII)
 abandoned *catta* (p.p. *caj*)
 abandoning *paḥānam*, *cāgo*
 abate (p)*paṭi*-(p)*pa*-(s)*sambh* (I)
 according to one's ability *yathābalaṃ* (ind.)
 abode *senāsanaṃ*
 abolish *saṃ-u(d)-han* (I), *saṃ-u(d)-chid* (II)
 about *ārabba* (acc., ger. *ā-rabbh* (I)), *abhi* (prefix)
 above *uddham* (ind.)
 abrogate *saṃ-u(d)-chid* (II)
 absolute *aparisesa*, *asesa*
 absolutely *aññadalhu* (ind.)
 abstain (p)*paṭi-vi-ram* (I)
 abstention *veramaṇi*
 abstinence *saṃyamo*
 abundant *vipula*, *bahula*
 abundance *ussado*, *vepullatā*
 abuse *ā-(k)kus* (I)
 accept *dhar* (VII) (2 accs. : x as y), (p)*paṭi*-(g)*gah* (V) or caus., *adhi-vas* caus. (invitation to stay at = acc.)
 accepted *adhivuttha* (p.p. *adhi-vas*)
 accomplish *tireti* (denom.)
 according to *saha* (ind., ins.)
 accumulated *upacita* (p.p. *upa-ci* (V))
 accumulation *rāsiko*
 acknowledge (p)*paṭi*-(ñ)*ñā* (V)
 with one's acquaintances *yathāsaṇḍiṭṭham* (ind.)
 acquire *adhi-gam* (I), *ā-pad* (III), (p)*paṭi-labh* (I), *saṃ-anu-ā-gam* (I)
 acquisition *adhigamo*, *paṭilābho*
 acquirer *nijigimsitar* (masc.)

across *pāraṃ* (ind.)
 action *kammaṃ* (neut.), *kiriya*
 activated *saṃkhala* (pp. *saṃ-kar*)
 activity *saṃkhāro* (see Vocab. 26)
 actually *kira* (ind., enclitic)
 address *ā-mant* (VII)
 adequate *alam* (ind.)
 adhere to *adhi-upa-gam* (I)
 admit (p)*paṭi*-(ñ)*ñā* (V)
 admission *paṭiññā*
 admonish *o-vad* (I)
 adornment *alaṅkāro*
 advance *abhi-(k)kam* (I)
 in advance *pure* (ind.)
 advise *anu-sās* (I)
 aeon *kappo*
 aesthetic experience (or source of aesthetic experience) *raso*
 affair *adhikaraṇaṃ*, *alho*
 whose appearance inspires affection *piyadassana*
 afflicted *ātura*, *dukkhila*
 afraid *bhita* (p.p. *bhi* (I))
 be afraid *bhi* (I)
 after (as time relation often expressed merely by the use of a gerund) *accayena* (ind. : time = gen.), *paraṃ* (ind., abl.) ; (space :) *anvad eva* (ind.), *anu* (prefix), *uddham* (ind.)
 afterwards *pacchā* (ind.)
 again *puna(d)* (ind.)
 age *jīr* (I), *vayas-*, *āyu* (neut.)
 aged *jara*
 about the age of *-vassudesika* (num.-)
 aggregate *gano*
 agree on *saṃ-man* (VI)
 agree (p)*paṭi*-(s)*su* (V)
 agreed usage *samaññā*
 agreeable *kanta*, *sammodantiya* (speech)

- agriculture *kasi* (fem.)
 ah ! *aho* (ind.) (expresses surprise—
 approving—and delight), *ahē*
 (poetic)
 air *vāyas-*
 alas ! *vata* (ind., enclitic)
 alight (*p*)*paṭi-o-ruh* (I)
 be alive *jīva* (I)
 be allayed (*p*)*paṭi-(p)pa-(s)sambh* (I)
 allow *anu-(ñ)ñā* (V)
 all *sabba* (pronoun)
 all except *yebhuyyena t̥hapetvā*
 all-inclusive *sabbāvaṇṇa*
 all round *sabbato* (ind.)
 alms *piṇḍo, dānaṃ*
 alone *ekaka* (adj.), *eva* (ind., enclitic),
rahogata
 also *pi* (ind., enclitic)
 always *sadā* (ind.)
 amalgamate with *anu-pa-gam* (I)
 (*anupagacchati*—see Vocab. 28)
 (acc.)
 ambrosia *amataṃ*
 ambush *paripantho*
 analysis *veyyākaraṇaṃ*
 ancient tradition *porāṇaṃ*
 and *ca* (ind., enclitic)
 and so on *pe* (ind.)
 anger (*k*)*kodho, doso, padoso*
 be angry *kup* (III) (dat.)
 animal *tiracchāno* ; *pasu* (masc.) (esp.
 domestic)
 the animal kingdom *bhūtagāmo*
 annihilate *u(d)-chid* (III) (passive
 = be annihilated)
 utterly annihilated *samucchinna* (p.p.
sam-u(d)-chid)
 annihilation *ucchedo*
 announce (*p*)*paṭi-vid* (I) caus.
 another *apara* (pronoun), *para* (pro-
 noun)
 antiquity *porāṇaṃ*
 anywhere *samantā* (ind.)
 anxiety *anattamaṇatā, ubbego, kuk-*
kuccaṃ
 apart *bahiddhā* (ind.), *vi* (prefix)
 apart from *aññatra* (ind., ins., dat.,
 abl.)
 be apparent to (*p*)*pa-(k)khā* (III)
 (dat.)
 appear *pātu(r)-bhū* (I) (to : dat.),
sam-(d)dis passive
 appear beautiful *upa-subh* (I)
 appearance *pātubhāvo*
 apply (*p*)*pa-(g)gah* (V)
 apply to *sam-app* (VII)
 appoint (as ruler) *sam-anu-sās* (I)
 appreciate *abhi-nand* (I)
 express appreciation *anu-mud* (I)
 apprehension *āsāṅkā, ubbego*
 apprentice *antevāsī*
 approach *upa-sam-(k)kam* (I), *ava-*
sar (I), *ā-yā* (I)
 approve *anu-mud* (I), (*k*)*kham* (I)
 archer *vedhin-* (masc.)
 aren't you ? *kacci* (ind.)
 argument *vādo*
 arise *u(d)-(t)thā* (I), *u(d)-pad* (III)
 (fig.)
 arise within o-(*k*)*kam* (I)
 arising *upphādo*
 arm *bāhā*
 around *pari* (prefix)
 arrange *kapp* (VII), *sam-vi-dhā* (I)
 arranged *vihiṭṭa* (p.p. *vi-dhā*)
 arrangement *kappo, samvidhānaṃ*
 arrive (*p*)*pa-ap(p)* (VI) (poetic)
 arrive at *anu-(p)pa-āp* (V)
 arrogance *atimāno*
 aryan *ariya*
 as *yathā* (ind.), *yad idaṃ* (ind.),
seyyathā (ind.), *seyyathidaṃ* (ind.)
 as if *maññe* (ind.)
 as much *yāva* (ind.)
 ascertain *abhi-(ñ)ñā* (V)
 ascertained *vidita* (p.p. *vid* (II)), f.p.p.
veditabba also current = to be
 ascertained
 ascetic *samaṇo*
 ascetic (bovine) *govatiko*
 ascetic (naked) *acelo*
 asceticism *tapas*
 profession of asceticism *sāmaññaṃ*
 ash *seṭṭhi* (fem. ?)
 ask *pucch* (I) (question), *yāc* (I) (for
 something), *ni-mant* (VII) (to sit
 down, etc.)
 ask about, ask advice *pari-pucch* (I)
 asker *pucchitar* (masc.)
 aspiring *atthika*
 aspiration *paṇidhi* (masc.)
 assemble *sam-ni-pat* (I)
 assembly *parisā, sannipāto*
 assembly hall *sabhā*

assent to (p)paṭi-(s)su (V) (dat.)
 assertion paṭiññā
 association sahaṃyatā
 assume (p)paṭi-i (I) (paccehi)
 assured attamana
 assuredly taggha (ind.)
 astringent kasāvaṃ
 astrologer nemitto
 astute paṇḍita
 asunder vi (prefix)
 atom anu (masc.)
 atomic anu
 attachment upādānaṃ
 without attachment (through non-attachment) anupādā (ind.)
 with no attachment remaining anupādisesa
 be attached upa-ā-dā (III)
 be attached to parā-mas (I)
 attack abhi-yā (I), upa-(k)ham (I)
 attacking ghāto
 attain plus (I*), sam-ā-pad (III), (p)pa-ap(p) (VI) (poetic), (p)pa-āp (V) (fig.)
 attained (p)patla (p.p. (p)pa-ap(p) (VI) or (p)pa-āp (V))
 attainment samāpatti (fem.), patti (fem.)
 attainment of nibbānaṃ, esp. the Parinibbānaṃ of the Buddha in 486 B.C. parinibbānaṃ
 attendant upaṭṭhāko
 attending on upaṭṭhānaṃ, payiru-pāsanaṃ
 attention manasikāro
 fix one's attention on adhi-(t)thā (I)
 audience upaṭṭhānaṃ
 authorized paṇḍatta
 authority vasiṇ-
 aversion doso, domanassaṃ
 avoid abhi-ni-rajj (VII)
 be aware of budh (III), abhi-(ñ)ñā (V)
 away apa (prefix), (p)pa (prefix)
 axle akkha

b

baby dahara (adj.)
 back pacchā (ind.), (p)paṭi (prefix)
 go back ni-vatt (I), (p)paṭi-ā-ni(r)-yā (I), (p)paṭi-gam (I)
 bad pāpa, pāpaka, akusala, du(r)-(prefix)

badly micchā (ind.)
 bad character dussīlo
 bad conduct duccharitaṃ
 bad luck kali (masc.)
 bad thing adhammo
 bag puṭo
 bandit kaṇṭakaṃ
 banish (p)pa-(v)vaj (I) caus.
 banishment pabbājanā
 bank ttaraṃ, velā
 bar paligho (holding a door)
 barbarian anariya
 barley bread kummāso
 barren vañjha
 base mūlaṃ
 basis paṭṭhānaṃ, pādo
 having bathed nahatvā (ger. nhā (III), also written nhatvā)
 battle yuddhaṃ
 be as (I) (exist), hū (I) (happen, have, become, cf. u(d)-pad and Lessons 5 and 24), bhū (I), vid (III) (occur), sam-vid (III)
 beach tilthaṃ
 having good beaches supatittha
 bear fruit vi-pac (III)
 beard massu (neut.)
 bearer (giving birth) janani
 beat (p)pa-har (I)
 beast migo
 beauty vanṇo
 appear beautiful upa-subh (I)
 beautiful kalyāṇa, vanṇavant-, das-santiya, sirimant (poetic), das-saneyya (poetic), sudassana (poetic)
 a beautiful girl kalyāṇī
 because yato (ind.), hi (ind., enclitic), yasmā (ind.)
 because of paṭicca (gerund : acc.)
 become u(d)-pad (III), -jāto
 bed seyyā, mañcako
 before purato (ind. : space), pure (ind. : time), pubba (adj.)
 begin ā-rabh (I)
 beginning ādi (masc.)
 knowing the beginning aggañña
 behave (habitually) (p)paṭi-pad (III)
 behaving -cārīn
 behind piṭṭhito (ind. : space, gen.), anvad eva (ind. : space, "following"), pacchā (ind. : time)

- being *satto* (creature) (cf. "existence", "state," "nature," "be")
 future being *bhavyo*
 living being *bhūto*
 believing *saddha*
 beloved *piyāyita* (p.p. of denom.)
 below *adho* (ind., abl.)
 belly *udaraṃ*
 bend *saṃ-iñj* (I) (usually *sammiñj-*),
kujj (I), *nam* (I)
 benefice *brahmadeyyaṃ*
 benefit *ānisamso*
 benevolence *mettā*
 bent *bhogga*
 best *settha*
 the best *brahman-*
 better *seyya*, *seyyo* (ind.)
 between *antarena* (ind., gen.), *antarā*
 (ind.)
 bewildered *sammūḷha*
 beyond *uttari* (ind.), *pāraṃ* (ind.),
uddhaṃ (ind., abl.)
 bind *bandh* (I), (*p*)*pa-bandh* (I)
 bird *pakkhin* (masc.), *sakuṇo*, *dijo*
 (poetic)
 birth *jāti* (fem.)
 by birth *-jacca* (adj.)
 class of birth *abhijāti* (fem.)
 give birth *vi-jan* (III)
 bit (piece) *ālumpam*
 bite *khād* (I)
 bitterness *kaṭukam*
 black *kanha*, *kāla*
 blame *garah* (I), *garahā*
 blaze (*j*)*jal* (I)
 blood *lohitam*
 blossomed *phulla*
 blossoming *phulla*
 blue *nīla*
 board *abhi-ruḥ* (I*)
 boat *nāvā* (large, or ship), *uḷumpo*
 (small)
 body *sariraṃ*, *kāyo* (general and
 theoretical, "substance"), *tanu*
 (neut.)
 sentient body *nāmarūpaṃ*
 bold *āsabha* (fem. -i)
 bond *bandhanaṃ*
 bone *aṭṭhikam*
 boon *varam*
 bordered *pariyanta*
 borderer *paccantaḷo*
 bordering *paccantima*
 born (of) *-ja*, *jātika*
 be born *jan* (III) (caus. = produce)
 bosom *udaraṃ*
 bosom (e.g. own child) *ura*
 both *ubhaya* (pronoun), *ubho*
 (numeral), *ubhato* (ind.)
 in both ways *ubhato* (ind.)
 on both sides *ubhato* (ind.)
 boundary *marīyādā*
 boundary stake *khīlo*
 bourgeois *negamo* (town dweller),
vesso (member of the hereditary
 agricultural-mercantile class: see
 footnote to Vocab. 20)
 bovine (ascetic) *govatiko*
 bowl *paṭṭo*
 boy *dāraḷo*, *kumāro* (aristocratic),
māṇavo (priestly), *susu* (masc.)
 bracket (roof) *gopānast*
 brahman (member of the hereditary
 priesthood) *brāhmaṇo*
 branch *sākhā*
 breach *sandhi* (masc.)
 bread (barley) *kummāso*
 break away *vi-o-(h)kam* (I)
 breakfast *pālarāso*
 breast *thanaṃ*
 breath *pāṇo*
 breathe in *ā-(s)sas* (I)
 breathe out (*p*)*pa-(s)sas* (I)
 breeder *posako*
 bride *vadhū* (fem.)
 bridge *setu* (masc.)
 briefly *samkhitena* (ind.)
 brigand *dassu* (masc.)
 bright *accha*
 brilliance *nibhā*
 bring *ā-har* (I), *ā-bhar* (only p.p.)
 bring up *ni(r)-car* (VII) (*nicchāreti*)
 (vomit)
 bringing *-āvaḷo*
 brother *bhātar* (masc.)
 brown *kāsāya*
 build *māp* (VII)
 building *geham*, *nivesanaṃ*
 be built up *ci* (V) passive (*cīyati*)
 bull *usabho*, *go* (masc. and fem.)
 bundle *kalāpo* (bunch, quiver),
bhaṇḍikā (parcel)
 burden *bhāro*
 burgher (cf. bourgeois) *negamo*

burglar, burglary *ekāgāriko*
 burn (j)jhe (I) (caus. : set fire to)
 burning *parilāho* (lust)
 bury *ni-khaṇ* (I)
 business *kammanto* (work), *karaniyaṃ*
 (duty), *kiccaṃ* (what should be
 done)
 busy *vyāvaṭṭa*
 but *pana* (ind., enclitic), (emphatic :)
tu eva (ind., enclitic)
 butter *navanīlaṃ*
 buy *ki* (V)

c

calculation *saṃkhyā*
 call *ā-cikkh* (I)
 called *-saṃkhāta* (p.p. of *saṃ-(h)khā*
 (I))
 calm *nirodho*, *upasamo*
 become calm (p)pa-(s)sambh (I)
 calmed *santa* (p.p. *saṃ*)
 calming *nibbuti* (fem.), *vūpasamo*
 calmness *passaddhi* (fem.)
 make calm (p)pa-(s)sambh (I) caus.
 calumniate *abhi-ā-cikkh* (I)
 camp *vāso*
 can (p)pa-hū (I), *sak(h)* (VI)
 canine (ascetic) *kukkuravatiko*
 canoe *ulumpo*
 capable *bhabba* (with dat.)
 capital (money) *mūlaṃ*, *pābhaṭaṃ*
 caravan *saṭṭho*
 caravan merchant *saṭṭhiko*
 care *appamādo*
 future career *gati* (fem.)
 carpet (with temporary decorative
 floor-covering) *saṃ-(t)thar* (I)
 completely carpeted *sabbasanthari*
 (adj.)
 carriage *yānaṃ*
 carry *ā-bhar* (only p.p.)
 carry off *u(d)-vah* (I)
 carry on *car* (I)
 carrying on *-cārin*
 cart *sakaṭo* (also *-taṃ*), *ratho*
 carve *tacch* (I)
 case *adhikaraṇaṃ*, (t)thānaṃ
 in this case *iha* (ind.), *ettha* (ind.)
 in that case *evaṃ santaṃ* (ind.)
 in such case *evaṃ santaṃ* (ind.)
 cat *biḷāro*
 catch up with (acc.) *saṃ-bhū* (VII)

cattle *go* (masc., and fem.)
 cattle breeding *gorakkhā*
 cause *hetu* (masc.), *kāraṇaṃ*, *nidānaṃ*,
 (p)paccayo
 causeless *adhiacca*
 causeway *setu* (masc.)
 cease *ni-rudh* (III), *upa-rudh* (III)
 celibate *brahmacārin*
 celibate life *brahmacariyaṃ*
 cell *āvasaṭṭho*
 certain (constant) *niyata*
 a certain *aññātara* (pronoun)
 for certain *ekaṃsena* (ind.)
 certainly *ekaṃsena* (ind.), *taggha* (ind.),
addhā (ind.)
 cessation *nirodho*
 chaff *thuso*
 give in charge of *ni(r)-yat* (VII)
 (niyyādeti)
 charged with *sahagata*
 chase after *anu-pat* (I)
 change *vi-pari-nam* (I) (*vipariṇam-*)
 changed *pariṇata* (p.p. *pari-nam* (I))
 having a good character *stlavant*
 bad character (person) *dussīlo*
 characteristic *līgaṃ*, *āgaṃ*
 chariot *ratho*
 charioteer *sārathi* (masc.)
 chatter *saṃphaṃ*
 check *o-tar* (I) caus.
 chew *khād* (I)
 choose *var* (I) or (VII) (*vāreti—*
 grammarians) (poetic)
 chop *tacch* (I)
 circle *vaṭṭ* (I), *parivaṭṭaṃ*, *maṇḍalaṃ*
 circling *anupariyāya*
 circulation *vaṭṭaṃ*
 circumambulation *padakkhiṇā*
 circumscribed *parivaṭṭuma*
 citadel *antepuraṃ*
 city *nagaraṃ*
 city wall *pākāro*
 clan *gottaṃ*
 clarity *visuddhi* (fem.)
 class *vanno*
 class of birth *abhijāti*
 classification *saṃkhyā*
 clean *setaka*
 become clean *sudh* (III)
 cleaned *suddha*
 clear *accha*, *visuddha*, *setaka*
 be clear (p)paṭi-bhā (I)

be clear to (p)pa-(k)khā (III) (dat.)
 make things clear subh (I) (intrans.)
 very clear vip̐pasanna
 climb ā-ruh (I*)
 not clinging anālayo
 cloak uttarāsango, samghāṭi (fem.)
 clod leḍḍu (masc.)
 cloth dussam
 cloud meggho
 cluster saṇḍo
 clustered in groups samghāsamghī-
 ganibhūta
 coach-house vāhanāgāraṃ
 coagulate sam-mucch (I)
 coalesce with anu-pa-i (I) (anupeti—
 see Vocab. 28) (acc.)
 coarse oḷārika
 cock (wild) kukkuṭako
 coercion daṇḍo
 collate o-tar (I)
 collect sam-kadḍh (I), u(d)-har (I)
 collecting -pāto
 collection samihitaṃ, (k)khandho
 colour vanno
 coloured ratta
 column thambho
 combination samkkhāro (see Vocab. 26)
 come ā-gam (I), ā-yā (I), ā-i (I)
 (poetic)
 having come āgantvā (ger.)
 each time it came āgalāgaṃ (ind.)
 coming āgamanam, āgamo
 come back out (p)paṭi-u(d)-tar (I)
 come out from u(d)-(t)thā (I)
 comfortable phāsu
 command āna (caus.)
 commerce vaṇijjā
 commodity paṇiyam
 common pothujjanika
 community samgho
 compassion anukampā, karuṇā
 be compassionate, have compassion
 (on = acc.) anu-kamp (I)
 complain anu-(t)thu (V)
 complete aparisesa, asesa
 completed niṭṭhita
 completely sabbaso (ind.), samattam
 (ind.), sabbena sabbam (ind.)
 complexion pokkharatā
 comprehend (p)paṭi-vidh (III)
 comprehension paṭivedho
 with one's comrades yathāsambhattam

concealed paṭicchanna
 conceit māno, uddhaccakukkuccam
 conceivable, is it conceivable? labbhā
 (ind.) (see Vocab. 27)
 concentrated samāhita (p.p. sam-ā-
 dhā), ekodi
 concentration samādhi (masc.), ekodi-
 bhāvo
 concept paññatti (fem.)
 concerned vyāvaṭa
 conch saṅkho
 conch blower saṅkhadhamo
 conclusion niṭṭhā (deduced), pari-
 yosānam (ending)
 conclusively ekantikena (ind.)
 concoct ni(r)-pac (I)
 condition (p)paccayo (basis), saha-
 yatā (state)
 conditioned by paṭicca (ger. : acc.)
 conduct ācāro, cariyā, vattam,
 caranam (good)
 (good) conduct caranam
 conduct oneself ā-car (I), car (I), vatt
 (I)
 well conducted sīlavant
 conducting -vattin
 confidence saddhā, pasādo
 confident visārada, ekam̐sa
 confident in pasanna
 confined sambādha
 confiscation jāni (fem.)
 conform (to a rule or way of life)
 sam-ā-dā (III)
 confound (it) ! dhi(r) (ind., acc., or
 nom.)
 confused ākula
 confusion vikkhepo
 congenial pesala
 connected samhita (p.p. sam-dhā)
 connection samyojanam
 in this/that connection idha (ind.),
 tattha (ind.), tatra (ind.)
 conquer abhi-vi-ji (V), ji (I), abhi-
 bhū (I)
 conqueror abhibhū (masc.)
 conscience hiri (fem.)
 conscious sampajāna
 be conscious of vi-(ñ)ñā (V)
 consciousness viññānam, sampajañ-
 ñam
 consecrated abhisitta (p.p. abhi-sic (II))
 consecration abhiseko

in consequence of (acc.) *anvāya* (ger. *anu-i*)
 consequently (methodically) *yoniso* (ind.)
 consider *man* (VI), (*p*)*paṭi-saṃ-cikkh* (I)
 consisting of *-maya*
 constant *niyata*
 constellation *nakkhattam*
 contact *samphasso*, *phasso*
 contempt *atimāno*
 contemplating *anudiṭṭhin-*
 be contented *saṃ-tus* (only p.p.)
 contentment *khamantiyam*
 continue (*p*)*pa-vatt* (I)
 control *vaso*
 control oneself *saṃ-yam* (I)
 controlled *samvuta* (p.p. *saṃ-var* (I))
 contribution *bali* (masc.)
 converse *vi-ati-sār* (VII)
 converse with *saṃ-u(d)-ā-car* (I)
 make conversation *vi-ati-sār* (VII)
 be converted to *anu-pa-(h)khand* (I)
 conviction *saddhā*
 Convolvulus repens *kalambukā* (?)
 cook *pac* (I)
 cool *sīta*
 become cool *ni(r)-vā* (III)
 corrupt *duṭṭha*
 corruption *upakkilesa*
 cosmetic *vilepanam*
 councillor *pārisajjo*
 (take) counsel *mant* (VII)
 country *janapado*
 country dweller *jānapado*
 courage *parakkamo*
 course *pariyāyo*
 in due course *anupubbena* (ind.)
 future course *gati* (fem.)
 courtesan *ganikā*
 covered *paṭicchanna*
 covered with *samparikinna* (p.p. *saṃ-pari-kir*)
 cover up *pari-o-nah* (II) (*pariyonandhati*)
 coveter *nijigimsitar*
 covetous *abhijjhālu* (sometimes -ū masc.; fem. -unt)
 cow *gāvī*, *go* (masc. and fem.)
 cow dung *gomayam*
 cow vower *govatiko*
 craft *sippam*

create *ni(r)-mā* (V)
 creation *paṭā* (the created universe, in sense of theists)
 creator *nimmālar* (masc.)
 creature *satto*
 creeper *badūlatā*
 criticize *saṃ-anu-bhās* (I), (*p*)*paṭi-(h)kus* (I) (decry)
 crooked *vaṅka*
 cross-examine *saṃ-anu-(g)gah* (V) caus.
 cross *u(d)-tar* (I), *tar* (I)
 cross over *ni(r)-tar* (I), (ocean :) *adhi-o-gāh* (I)
 crossing over *niṭṭharanam*
 crossing place *tiṭṭham*
 cross-question *saṃ-anu-yuj* (II)
 crossroads *siṅghāṣako*
 crow *kāko*
 crowded together *gantabhūta*
 crown property *rājabhoggam*
 crush *su* (I)
 cuckoo (Indian) *kokilo*
 cultivate *bahult-kar* (VI)
 cultivating *-bahula* (at end of compound)
 cultivation *kasi* (fem.)
 cure *hit* (I) desid. (*tikicchati*)
 curse *sap* (I)
 custom *dhammo*
 customary *yathākata* (usual), *pañ-ñatta* (authorized)
 cut, cut down, cut off *chid* (II), (III)
 cut off *vi-o-chid* (III)
 cycle *vattam* (of the universe)
 cycling *vattam* (of the universe)

d

dance *nat* (III)
 dancing *naccam*
 daft *veceta*
 dam *setu* (masc.)
 damn you! (contemptuous address) *re* (ind.)
 danger *bhayam*, (*p*)*paṭibhayam*, *antarāyo*
 dark *kaṇha*
 darkness *andhakāro*, *timisā*
 day *divas-*
 by day *divā* (ind.)
 day-bed *divāseyyā*
 dear *piya* (to : dat.)

- held dear *piyāyita* (p.p. of denom.)
 my dear ! (familiar) *samma* (ind.)
 dead man *peto*
 death *āghatanam*
 deathless *amata*
 debate *vādo*, (p) *pavādo*
 decay (p) *pa-luj* (III), *paloko*
 deceive *vañc* (VII)
 decided *ekamsa*
 declare (p) *pa-(ñ)ñap* (VII), *abhi-ni(r)-dis* (I*)
 decline *parihāni* (fem.)
 decrease *parihāni* (fem.)
 decry (p) *pa-li-(k)kus* (I)
 deduced *pariyāhata*
 deducing *takkin-*
 deducer *takkin-* (as masc. noun)
 deduction *takko*
 deer *migo*
 defame *pari-bhās* (I)
 defeat *ji* (I)
 defend one's thesis *saṃ-pāy* (I)
 become defiled *saṃ-kilis* (III)
 defilement *saṃkilesa*
 definite *ekamsa*
 definitely *ekamsena* (ind.), *tu eva*
 (ind. : follows a word to be strongly emphasized)
 definition *lakḥhanam*
 degradation *okāro*
 deity *devatā*
 delicate *sukumāra*
 delicious *paṇṭa*
 delight *saṃ-(p)pa-hams* (VII) (transitive)
 delight in *ram* (I) (poetic)
 be delighted *rañj* (I)
 delightful *raṃantya*, *paṇṭa*, *ramma* (poetic)
 delusion *moho*
 demerit *apuññam*
 demon *yakkho*
 denomination *saṃkhyā*
 depending on *parāyana*, *upanissāya*
 (ger. of *upa-ni-(s)st*), *nissāya* (ger. of *ni-(s)st* (I)), *āgamma* (ger. *ā-gam*)
 deploying -*vattin*
 deportment *ākappo*
 depressed *dummana*
 depression *domanassam*
 derive *upa-ni(r)-vatt* (I)
 descend *o-ruh* (I)
 descend into *o-(k)kam* (I)
 describe *ā-cikkh* (I)
 description *adhivutti* (fem.)
 deserve *arah* (I)
 designation *adhivacanam*, *samaññā*
 desire *pari-tas* (III), *is(u)* (I), *abhijjhā*, *taṇhā*, *rāgo*
 desiring *sāpekha*
 desirous *atthika*
 despair *upāyāso*
 despise *ali-man* (III), *pari-bhū* (I)
 destiny *gati* (fem.) (in general, any future existence)
 Destiny *niyati* (fem.) (inevitable, in sense of determinists)
 evil destiny *duggati* (fem.)
 good destiny *sugati* (fem.)
 destroying *nāsanam*, *samārambho*
 destruction *vināso*, *ghaccā*, *ghāto*
 detached *upe(k)kkhaka*
 detachment *upe(k)kkhā*
 determination *paṇidhi* (masc.)
 develop *bhū* (I) caus.
 developed *parināta* (p.p. *pari-nam* (I))
 developing -*vattin*
 development *bhāvanam*
 devoted to -*bahula* (at end of compound)
 devour *bhakkh* (VII), *ghas* (I)
 devoured *ghasta* (p.p. *ghas*)
 dexterous *padakkhina*
 dialogue *suttam*
 did ? *api* (ind.), *kacci* (ind.)
 die (dice) *akkho*
 die *mar* (III)
 difference *vemattatā*
 different : the ... is a different thing from the ... *añña ... añña ...* (pronouns)
 difficult *du(r)-* (prefix)
 difficulty *hiccam*, *kasiram*
 diffident *avisārada*
 diffuse *vikkhitta*
 dig up *u(d)-har* (I)
 digest *pari-nam* caus. (*parinām-*)
 digestion *parināmo*
 diligence *appamādo*
 diminish *hā* (I)
 direction *disā*, in any direction : *samaññā* (ind.), intermediate : *anudisā*, in all directions : *anudisam* (ind.)

dirt *malam*
 free from dirt *vimala*
 dirty *asuci*
 disadvantage *ahitam, ādīnavo*
 disagreeable (*p*)*paṭikkūla*
 disappear *anāra-dhā* (III)
 disaster *vyasanam*
 disc *maṇḍalam*
 discard *ni-(k)khip* (I*)
 discern *vi-(ñ)ñā* (V)
 be discerned (*p*)*pa-(ñ)ñā* (V) passive
 discerning person *viññū* (masc.)
 discernment *viññutā*
 causer of discernment *viññāpetar*
 discipline *vinayo*
 having disciplined *vineyya* (gerund)
 discoloured *dubbanna*
 discolouration *vevaṇṇatā*
 discontent *anabhirati* (fem.)
 discover *abhi-(ñ)ñā* (V)
 discovered *vidita* (p.p. *vid* (II)) (f.p.p. *veditabba* also current)
 discretion *viññutā*
 discrimination (philosophical, logical) *vicayo, viveko*
 non-discrimination (ethical : between self and others) *sabbattatā*
 discuss confidentially *mant* (VII)
 disease *vyādhi* (masc.)
 diseased *vyādhita*
 disgust *parijeguccho*
 be disgusted with *gup* desid.
 disgusting *jeguccha*
 dishes *khādaniyam*
 dismiss *u(d)-yuj* (II) caus.
 disorder *vikāro*
 disparage *apa-vad* (I)
 dispassion *virāgo*
 dispel (*p*)*paṭi-vi-nt* (I)
 dispelled *ossatṭha* (p.p. *o-(s)saj* ¹ (I))
 dispense (*p*)*pa-kapp* (VII) (pay out), *abhi-vi-(s)saj* ¹ (I) (gifts)
 displeasing *amanāpa*
 disprove *ā-ruh* (I) caus.
 disproved *āropita*
 dispute *vivādo*
 disquiet *anattamanatā*
 dissolve *saṃ-vatṭ* (I)
 dissolved in *saṃvatṭanika*
 dissolution *saṃvatṭam*
 disseminate : be disseminated *abhi-u(d)-gam* (I)

in the distance *dūrato* (ind.)
 distasteful (*p*)*paṭikkūla*
 distinction *vemattatā* (difference)
 distress *vi-han* (I)
 district *āhāro*
 disturbed *anattamana*
 diversity *nānattam*
 divide *vi-bhaj* (I) (share), *bhid* (II) (split)
 divine *dibba*
 divine being *devatā*
 diviner *nemitto*
 division *bhedo*
 do *kar* (VI)
 do ? *api* (ind.)
 what should be done *kiccaṃ*
 what should not be done *akiccaṃ*
 doctor *vejjo*
 doctrine *dhhammo, sāsanaṃ*
 received doctrine (tradition) *āgamo*
 doctrinal *dhmma* (fem. -ī)
 doer *kārako*
 does ? *nu* (ind., enclitic), *kim* (ind.), *api* (ind.)
 doing -*karo*, -*kārin*
 dog *kukkuro, suṇo, san-* (masc.)
 dog-vower *kukkuravatiko*
 domestic *ibbha*
 donation *dānam, dakkhiṇā*
 donkey *gadrabho*
 don't *mā* (ind.)
 doorkeeper *dovāriko*
 doorway (i.e. the opening) *dvāram*
 double *diguṇam* (or *dvi-*)
 doubt *kaṅkhā, āsaṅkhā* (apprehension)
 in doubt *kaṅkhiṇ*
 I doubt whether ? *kacci* (ind.)
 no doubt *maññe* (ind.)
 doubting *kaṅkhiṇ*
 down *ni* (cf. *ni(r)*) (prefix), *o* (prefix)
 having dragged down, having dragged away *okkassa* (ger. of *o-(k)kass* (VII))
 draught animal *yoggam*
 draw *nt* (I) (ploughs, etc.)
 draw in *saṃ-iñj* (I) (usually *saṃ-miñj-*)
 draw back *o-sakk* (I)
 dress *ā-(c)chād* (VII), *ni-vās* (VII), *vās* (III)
 drink *pā* (I) (*pivati*), *pānam* (general), *majjam* (alcoholic)

drinking water *pāntyaṃ*
 drip (*p*)*pā*-(*g*)*ghar* (I)
 drive *pes* (VII)
 "drive" (= desire) *tanhā*
 driving away *apanūdanam* (poetic)
 drop *ni-pat* caus.
 dropping *-pāto*
 drug *bhesajjam*
 drum *panavo*
 drunk *madhuraka*, *pipāsa*
 drunkard *pipāsa*
 dry *sukkha*
 dry land *thalam*
 in due course *anupubbena* (ind.)
 dull *manda*
 dullness *mandattam*
 dung *gūtho*
 duration (*t*)*thiti* (fem.)
 dust *pamsu* (masc.), *rajas*-
 duty *karantiyam*, *vattam*
 dwell *vi-har* (I), (*p*)*paṭi-vas* (I)
 dwell in *ā-vas* (I)
 dwelling *āvasatho* (place, building),
āvāso (~ in), *vihāro* (mode of life)
 dwelling place *āvasatho* (building),
vāso (temporary camp, etc.)
 dye *rajanam*
 dysentery *pakkhandikā*

e

each one *ekameka* (pronoun)
 eager *ussuka*
 be eager *ussukhati* (denom.)
 eagerness *ussukkam*
 ear *sotam* (esp. as sense of hearing)
 earlier *purima*
 earth *paṭhavi* (the ~, the element ~),
bhūmi (fem.) (ground), *chamā*,
maṭṭi (poetic)
 east *purattā* (ind.)
 easy *sukha*
 eat *khād* (I), *pari-bhuj* (II), *bhakkh*
 (VII)
 eating *-bhakkha*
 eclipse *-(g)gāho*
 educable *damma*
 eight *aṭṭha* (num.)
 eighteen *aṭṭhādasā* (num.)
 eight days *aṭṭhāham*
 having eight factors *aṭṭhaṅgika*
 eighty *aṣṭi* (fem.)

eighty-four *caturāṣṭi* (fem.)
 either *vā* (ind., enclitic)
 elated *udagga*
 elation *ubbilāvitattam*, *somanassam*
 elder (monk) *thero*
 elder *jeṭṭha*, *mahallako*
 eldest *jeṭṭha*
 elect *saṃ-man* (VI)
 element *dhātu* (fem.), *mahābhūto*,
dhhammo
 elephant *nāgo*
 she-elephant *halṭhinikā*
 elevated *mahaggala*
 eleven *ekādasā* (num.)
 eliminate *pari-(h)khi* (III)
 having eliminated *vineyya* (ger.)
 be eliminated *pari-hā* (I) passive, *hā*
 (I)
 embrace *pari(> pali)-(s)saj* ¹ (I),
 (s)*saj* ¹ (I)
 emigrate *u(d)-(t)thā* (I)
 emotional *saṃvejantya*
 emperor *cakkhavalī* (masc.)
 empty *suñña*
 encircled *pariyanta*
 encompassing *pariya* (adj.), *paricca*
 (gerund)
 end *ni-rudh* (III), *upa-rudh* (III), *anto*
 the end (future) *aparanto*
 come to an end *pari-hā* (I) pass.
 bring to an end *pari-hā* (I) caus.
 ending *pariyosānam* (conclusion)
 be endowed with *saṃ-anu-ā-gam* (I),
saṃ-pad (III)
 end quote *ti* (ind.), (emphasizing one
 word or expression :) *tv eva* (ind.)
 enduring *addhaniya*
 enemy *paccatthiko*
 energy *viriyam*, *saṃkhāro* (see Vocab.
 26), *ātaṃpo* (ascetic energy which
 burns up defilements and purifies
 the faculties), *tejas*-
 energetic *ātāpin* (ascetic)
 engage in (*p*)*paṭi-pad* (III)
 enjoy *anu-bhū* (I), *pari-bhuj* (II),
abhi-ram (I) (elevated, with loc.)
 enjoying *bhogin*, *abhirata* (p.p. *abhi-*
ram)
 enjoyment *ābhogo*, *sukhallikā*, *assādo*,
raso
 enjoy oneself *pari-car* (I) caus.
 enlightened *sambuddha*, *buddha*

- become enlightened *abhi-saṃ-budh* (III)
 attain enlightenment *abhi-saṃ-budh* (III)
 enlightenment *bodhi* (fem.), *sambodhi* (fem.), *sambodho*
 complete enlightenment *sambodhi* (fem.)
 enough (l) *alam* (ind.)
 enter (p) *pa-vis* (I*), *vis* (I*)
 enter into *upa-saṃ-pad* (III)
 entertain *sat-kar* (VI)
 entertainment *sakkāro*
 entire *kevala*, *sabba* (pronoun)
 entrance *upāsampadā*
 enumeration *saṃkhyā*
 envelop *pari-o-nah* (II) (*pariyonandhati*)
 envisage *saṃ-anu-pass* (I)
 equal to *sama*
 equally *samaṃ* (ind.)
 equanimity *upe(k)kkhā*
 equivocation *vikkhepo*
 erect (t) *thā* (I) caus., *uju*
 erratically *ayoniso* (ind.)
 erroneous *mogha*
 escape *ati-vatt* (I)
 escaping *nissakkaṇaṃ* (not escaping : *anattā*)
 establish (t) *thā* (I) caus.
 etc. *pe*
 eternal *sassata*
 eternal thing *sassati* (fem.)
 eternity *sassati* (fem.)
 eternally *sassatisamaṃ* (ind.)
 even *antamaso* (ind. : merely, mere), *sama* (adj. : not uneven, equal), *pi* (ind. : too), (s) *su* (ind.), (s) *sudam* (ind.)
 evening *sāyaṇho*
 in the evening *sāyaṃ* (ind.)
 evening meal *sāyamāso*
 ever *kadā ci* (ind.)
 everywhere *sabbadhi* (ind.)
 evil *pāpa*, *duṭṭha*, *apuññaṃ*
 evil destiny *duggati* (fem.)
 evolve *vi-vaṭṭ* (I)
 evolution *vivaṭṭaṃ*
 speak with exaltation *udāneti* (denom.)
 exalted *sāmuḥkamsaka*, *ariya*
 exalted utterance *udānaṃ*
 examine *sacchi-kar* (VI)
 examination *anuyogo*
 exceedingly *ati-* (prefix to adjectives, poetic)
 excellence *lakkhaṇaṃ*
 excellent *abhikkanta*, *pañña*, *ariya*, *vara* (poetic)
 excellent ! *diṭṭhā* (ind.)
 except (t) *thā* (I) caus.
 except for *aññatra* (ind., ins., dat., or abl.)
 excess *mado*
 excessive *ativela*, *bālha*
 excessively *ativelaṃ* (ind.)
 exchange greetings with *saṃ-mud* (I) (preceded by ins. and *saddhim*)
 excite *saṃ-u(d)-tij* (VII)
 be excited *rañj* (I)
 exciting *rajanīya*
 excluded (false) *mogha*
 without excluding anyone *abāhiraṃ* (ind.)
 excogitated *vicārita* (p.p. of caus. *vi-car* (I))
 excrement *karīsaṃ*
 execution *vadho*
 exegete *vimamsin-* (as masc. noun)
 exercise *vi-ā-yam* (I) (*vāyamati*), *vāyāmo*
 take exercise (walking) (k) *kaṃ* (I) intensive
 exert (p) *pa-dhā* (I)
 exertion *padhānaṃ*
 exhaust (k) *khi* (III), *pari-(k)khi* (III), *pari-ā-dā* (III)
 exhaustion (k) *khayo*
 exhausted by heat *abhiṭatta*
 exhort *saṃ-ā-dā* (I) caus.
 exist *upa-labh* (I) pass., *as* (I), *bhū* (I)
 existing *sant-*
 existence *sattattaṃ*, *bhavo*, *nivāso*
 expand *tan* (VI)
 expect (p) *paṭi-ā-sis* (II), cf. also *labbhā* (ind.) (Vocab. 27)
 expectation *ape(k)kkhā*
 experience (p) *paṭi-saṃ-vid* (VII), *anu-bhū* (I), *sacchi-kar* (VI), *saṃ-(ñ)ñā* (V), *vedayitaṃ*, *sacchikiriya*
 experiencing *paṭisaṃvedin-*, *paṭisaṃ-vedana*
 expert *abhiyogin*
 explain *vi-ā-kar* (VI), *ni(r)-veṭh* (VII)

explanation *veyyākaranam*
 exploit *adhi-ā-vas* (I)
 expression (verbal) *akkharam, vyañ-
janam, adhvutti* (fem.)
 external *bāhira*
 extinction *atthagamo, nibbānam*
 attain extinction *pari-ni(r)-vā* (I) or
 (III)
 become extinguished *ni(r)-vā* (III)
 extinguishing *nibbuti* (fem.)
 extract (liquids) *su* (I)
 extreme *anto, ekanta*
 exultation *ubbilāvitallam*
 eye *akkhi* (neut.), *cakkhu* (neut.) (esp.
 as sense of sight), *nayanam* (poetic),
locanam (poetic)
 having eyes *cakkkhumant-*

f

facing *abhimukha, purakkhatvā* (ger.),
purakkhata (p.p. *pura(s)-kar*)
 in fact *kira* (ind., enclitic)
 factor *aṅgam*
 faculty *indriyam*
 failed *vipanna, aparaddha*
 failure *vipatti* (fem.)
 fair *subha*
 fall down *ni-pat* (I)
 fall from *cu* (I)
 fall upon *upa-(h)kam* (I)
 falling upon *samārambho*
 fallen into *palipanna* (p.p. *pari-pad*
 (III))
 false *mogha*
 falsehood *musā*
 fame *hitti* (fem.)
 fan *vtj* (I)
 as far as *yāva* (ind.), *yāvatā* (ind.),
yāvataka (fem. -ikā)
 as far as one wishes *yāvaticchakam*
 (ind.)
 from far *dūrā* (ind.)
 far from *ārakā* (ind., abl.)
 not far *avidūre* (ind.)
 farmer *vesso*
 fast *stgham* (ind., repeated = very
 fast)
 fate *gati* (fem.) (in general, any future
 existence, result of actions)
 a bad fate *duggati* (fem.)
 Fate *niyati* (fem.) (inevitable, in sense
 of determinists)

father *pitar* (masc.)
 fear *bhayam, āsaṅkā, otlappam* (of
 blame)
 feast *saṃ-(p)pa-var* (VII) (transitive)
 feature *ākāro*
 feeding on *-bhakkha*
 having fed *bhojetvā* (ger., transitive)
 feel *(p)paṭi-saṃ-vid* (VII), *vid* (VII)
 feeling *paṭisaṃvedin-, paṭisaṃvedana*
 fellow-feeling *muditā* (joyful)
 ferry *tittham*
 fetch *ā-har* (I)
 fetter *bandhanam*
 fever *ātāṅko*
 fickle *lola*
 fie ! *dhi(r)* (ind., acc., or nom)
 fief *brahmadeyyam*
 field *khettam*
 fierce *caṇḍa*
 fifteen *pañnarasa* (num.)
 fifth *pañcama*
 fifty *paññāsā* (fem. or -a neut.)
 filament *kiñjakham*
 fill with *pari-bhū* (I) caus.
 film *saṅṭānakam*
 finally *ekantikena* (ind.)
 find *labh* (I), *vid* (II) (poetic)
 find out *(ñ)ñā* (V)
 fine *sukkhuma* (subtle)
 finger *aṅguli* (fem.)
 fingernail *nakho*
 finish *tīreti* (denom.)
 finite *anta, antavant-, pamāṇakata*
 fire *aggi* (masc.)
 firewood *kaṭṭham*
 firm *daḥa*
 be firm *gādh* (I)
 firm as a pillar *esikaṭṭhāyin-*
 first *tāva* (ind.)
 first (numeral) *paṭhama*
 firstly *paṭhamam* (ind.)
 at first *pure* (ind.)
 fist *muṭṭhi* (masc.)
 five *pañca* (num.)
 fixed *dhuva*
 fix in *saṃ-app* (VII)
 flax *khomam*
 flee *ni(r)-pat* (I)
 flesh *maṃsam*
 flood *aṇṇavo*
 flourish *pabb* (I)
 flow *sand* (I)

- fold *kujj* (I)
 fold the legs *ā-bhuj* (I*)
 -fold *-guṇa(m)*, *-vidha*
 foliage *palāso*
 follow *anu-bandh* (I), *anu-pat* (I),
 (*p*)*paṭi-pad* (III) (fig.), *anu-car* (I)
 (fig.)
 follow about *anu-(h)kam* (I) intensive
 follower *upaṭṭhāko* (attendant), *an-*
vāyiko
 following *anugati* (fem.), *anvāya* (ger.
anu-i), *anu* (prefix)
 as follows *seyyathīdaṃ* (ind.)
 fond of *-bahula* (at end of compound)
 food *annaṃ*, *bhojanaṃ*, *āhāro* (incl.
 general and fig.), *bhojanīyaṃ* (soft
 foods)
 foods (dishes) *khādantiyaṃ*
 solid food *kabaḷīṅkhāro*
 fool *bālo*
 foolish *bāla*
 foot *pādo*, *caraṇaṃ* (poetic)
 forbearance *titikkhā*
 force *daṇḍo* (coercion), *saṃkhāro*
 (natural—see Vocab. 26)
 having forced *pasayha* (gerund of
 (*p*)*pa-sah* (I))
 foreign *paccantima*, *bāhira*
 foreigner *paccantaṇṇo*
 foremost *pāmokkha*
 forest *araññaṃ*, *ārañña*
 living in the forest *ārañña*
 not-forgetting *asammoso*
 forgivingness *khanti*
 form *saṃ-mucch* (I) (intrans.), *rūpaṃ*
 formed, having form *rūpin-*
 former *pubba* (adj.), *pubbaka*, *purima*
 formerly *pubbe* (ind.), *bhūtapubbaṃ*
 (ind.), *puratthā* (ind., poetic)
 formless *arūpin*
 (good) fortune *bhavo*
 (good) fortune (to you!) *bhavaṃ* (ind.
 with *atthu* and acc. of person)
 fortnight *aḍḍhamāso*
 fortunate *sirimant* (poetic)
 the fortunate *bhagavānt* (masc.) (title
 of the Buddha)
 forty *cattārisā* (fem. or -a neut.)
 foul *asubha*
 found *vidita* (p.p. *vid* (II), f.p.p.
veditabba also current);
 be found *vid* (III), *saṃ-vid* (III)
- foundations *uddāpo*
 four *catu(r)*
 fourteen *cuddasa* (num.)
 fourth *catuttha*
 four days *catuham*
 frank *pasāṇa* (p.p. (*p*)*pa-sar*)
 free *muc* (II), *abbhokāsa*
 become free *vi-muc* (III)
 free from *vigata-*, *apagata-*
 set free *vi-muc* (III) caus.
 freeing *mutti* (fem.)
 frequent *bahula*
 frequently *abhiñhaṃ* (ind.)
 fresh *haritaka*
 friend *sahāyo*, *mitto*, *ñāto*, *sakkhā*
 (masc.)
 friendliness *mellā*
 frivolity *samphaṃ*
 from that, from these *tato* (ind.)
 from this *ito* (ind.)
 (directly) from *santikā* (ind.)
 in front *purakkhata* (p.p. *pura(s)-kar*),
parimukhaṃ (ind.)
 in front of *purato* (ind., gen.)
 fruit *phalaṃ*
 bear fruit *vi-pac* (III)
 fruitful *pākima*, *opānayaika*
 full *pūra*, *paripunnā* (also fig.)
 full of *āyuta* (poetic)
 fungus *pappaṭṭako*
 further *pārima*, *uttara*, *uttari* (ind.),
aparaṃ (ind.)
 furtive *visāci*
 future *anāgata* (also neg. p.p. of *ā-gam*)
 (the) future *aparanto*
 in future *āyatim* (ind.)
 future career or course *gati* (fem.) (in
 present or subsequent lives)
 (a) future or final state *aparanto*
 future state *abhisamparāyo*
- 8
- gable *kūṭo*
 gain *lābho*
 gamble *div* (III)
 gambler *akkhadhullo*
 garland *mālā*
 garment *vatthaṃ*
 gateway *dvāraṃ*
 gateway (arched) *toranaṃ*
 gather *saṃ-har* (I)
 gathering *āhāro*

geisha *ganikā*
 gem *ratanaṃ*
 generate (p) *pa-su* (I)
 get *adhi-gam* (I), *ā-pad* (III), *labh* (I)
 getting *adhigamo*
 get down (p) *paṭi-o-ruh* (I)
 get into *abhi-ruh* (I*)
 get going (p) *pa-vatt* (I)
 get up *u(d)-(t)thā* (I)
 getting over *visajja* (ger.)
 ghee *sappi* (neut.)
 gift *dānaṃ*, *deyyaṃ*, *dakkhiṇā*, *dāyo*
 "gift to God": i.e. grant of land/
 villages to a priest of the Brah-
 manical religion *brahmadeyyaṃ*
 gift by the king *rājadāyo*
 girl *kumārikā*, *kumārī* (of the military-
 aristocratic class); a beautiful
 girl: *kalyāṇī*
 give *dā* (I)
 giver *dātā* (masc.)
 give up (p) *pa-hā* (I)
 give in charge of *ni(r)-yat* (VII)
 (*niyyādeti*)
 glad *mudā*
 be glad *rañj* (I)
 gladness *muditā* (fellow-feeling)
 be glorious *subh* (I)
 glory *subhaṃ*
 go *gam* (I), *yā* (I), *i* (I) (*poetic*), (*v*) *vaj*
 (I) (*poetic*)
 going *gamaṇaṃ*, *-gamo*, *gāmin*
 go away (p) *pa-(k)kam* (I)
 go back *ni-vatt* (I), (p) *paṭi-ā-ni(r)-yā*
 (I), (p) *paṭi-gam* (I)
 go down to *ava-sar* (I)
 go forward *abhi-(k)kam* (I)
 go on (p) *pa-vatt* (I), *iriy* (I*) (*lit.*, and
fig., *poetic*)
 go off *apa-(k)kam* (I)
 go out *ni(r)-(k)kam* (I) ($r + k > kk$),
ni(r)-vā (III)
 go out to *ni(r)-yā* (I)
 go on (doing) *vatt* (I)
 go home *saṃ-vis* (I*)
 going to *-upaga*, *paricca* (ger.)
 going on *-cārin*
 go forth (from ordinary life to
 wandering) (p) *pa-(v)vaj* (I)
 going forth *pabbajjā*
 one who has gone forth *pabbajito*
 go on a mission *car* (I)

go over to *anu-pa-(k)khand* (I)
 go to *upa-saṃ-(k)kam* (I), *upa-gam* (I),
upa-i (I)
 go into *upa-(k)kam* (I)
 going round *paricca* (ger.)
 goad *tullam*
 goat *ajo*
 god *devo*, *yakkho*, *issaro*, *suro* (*poetic*)
 God *brahman* (masc.)
 goer *gatako*
 gold *suvannaṃ*, *jātarūpaṃ*, *hiraṇṇaṃ*
 (money), *kanakaṃ*
 good *bhadda* (= good of its kind,
 repeated = very good), *kusala*
 (morally), *sādhuka* (proper, doing a
 thing well: more often used as
 ind.: ~ *aṃ*), *kalyāṇa* (aesthetically
 or morally or both), *vara* (*poetic*),
sant- (usually "true", sometimes
 = "good" in compounds), *su-*
 (prefix)
 goodness, good (noun) *puññaṃ*,
kusalaṃ
 good at *kusala*, *padakkhiṇa* (loc.)
 goodbye (host speaking) *yassa dāni*
kālaṃ maññasi (approximate equi-
 valent in certain circumstances, see
 Lesson 12)
 good conduct *sucaritaṃ*, *sīlaṃ*
 good fortune (see "fortune")
 good heavens! *vata* (ind., enclitic)
 good luck *bhaddaṃ* (dat.)
 goods *bhaṇḍaṃ*
 goodwill *mellā*
 gourd *tundikīro* (pot)
 govern (p) *pa-sās* (I)
 governing *-vattin*
 government *vattaṃ*
 grain *dhaññaṃ*
 granary *koṭṭhāgāraṃ*
 grant *anu-(p)pa-dā* (I), *pābhaṭaṃ*,
brahmadeyyaṃ
 grasp (g) *gah* (V), *ā-(ñ)ñā* (V) (*fig.*)
 grasper (*fig.*) *aññātar* (masc.)
 grass *tinam*, *babbajam* (a coarse
 variety for rope and slipper making)
 gratify *saṃ-lapp* (VII)
 gratuity *pābhaṭaṃ*
 great *mahant-*
 green *haritaka*
 greet *abhi-vad* (VII), *saṃ-mud* (I)
 (preceded by ins. and *saddhim*)

greetings ! (see " (best) wishes ! ")
grief *soko* (sorrow), *paridevo* (lamentation)

grieve *suc* (I), *pari-dev* (VII)

gross *olārika*

ground *chamā*, *bhūmi* (fem.)

groundsheet *nistadanam*

group *gano*, (*k*)*khandho*

in groups *samghāsamghin*

grow *ruh* (I*)

grow again (*p*)*paṭi-vi-ruh* (I*)

grow old *jar* (III)

growth *virūhi* (fem.)

guard *pari-rakkh* (I)

guarded *gulla* (p.p. *gup*)

guest *atithi* (masc.)

h

habit *saṃkhāro* (see Vocab. 26)

hail ! *namo* (ind., dat.)

hair (of the head) *keśo*

hair (of the body) *lomam*

half *aḍḍho* (or adj., also spelt *addho*),
upaḍḍha (or neut.)

halfway *upaḍḍhapatham* (ind.)

hall *sālā*

hand *hattho*, *pāṇi* (masc.), *karo*
(poetic)

hand over (*p*)*pa-dā* (I), *ni(r)-yat* (VII)
(*niyyādeti*)

handsome *abhirūpa*, *vannavant-*

haphazardly *ayoniso* (ind.)

happen *u(d)-pad* (III)

happy *sukha*, *sukhin-*

be happy *sukheti* (denom.)

happiness *sukham*

harass *heṭh* (VII)

be harassed *vi-heṭh* (VII)

harasser *heṭhako*

harassing *vihesā*

hard *du(r)-* (prefix) (difficult)

hardship *ahitam*

hard task *dukkaram*

harming *upaghātin*

harmlessness *avihiṃsā*, *ahiṃsā*

harsh *pharusa*, *khara*

harvest *apadānam*

hatchet *vāṣṭi*

hatred *veraṇi*

have (often expressed by the gen.
case + *hū* (I)) *ā-pad* (III) (intrans.),
dhar (VII)

he *ta(d)* (*so*), *eta(d)*, *idam-(ayaṃ)*,

amu-(asu), *na-*, *bhavant* (his honour)

head *sīsam*, *siras-*, *muddhaṇ-* (poetic)

health *ārogyam*

heap *puṇḍro*

hear (*s*)*su* (V)

desire to hear (*s*)*su* (desid.), *sussūsā*

hear of *anu-(s)su* (V)

hearer *sotāra* (masc.)

hearing *savanam* (action), *sotam*
(sense)

hear ! *yagghe*

" heart " *cittam* (fig.)

heat *tap* (I), *tejas-*

exhausted by heat *abhitatta*

heaven *sagga*, *divo* (poetic)

heavenly *sovaggika*, *dibba*

leading to heaven *sovaggika*

heavy *garu*

heir *dāyādo*

helot (member of the servile or
working class : see footnote to
Vocab. 20) *suddo*

hemp *sānam*

here *ettha* (ind.), *idha* (ind.), *iha* (ind.)

here ! *iṅgha* (ind.)

hermitage *assamo*

heron *koṇco*

hey ! *re* (ind.)

high priest *purohito*

higher *uttara*

highest *uttama*, *parama*

him (see " he ") *enam* (pronoun, acc.,
sg. masc. only, enclitic)

hinder *var* (VII)

hit (*p*)*pa-har* (I)

hither *apāram* (ind.)

hold *dhar* (VII)

held *pañihita* (p.p. (*p*)*pa-ni-dhā*)

holding *-dharo*

hold on to *parā-mas* (I)

hold tight *gādh* (I)

hole *vivaram*

home *ālayo*, *agāram*, *abbhantara*

go home *saṃ-vis* (I*)

take home *saṃ-vis* (I*) caus.

homelessness *anagāriyam*

your honour, his honour *bhavant*

honour *pūj* (VII), *mān* (VII)

honey *madhu* (neut.), *khuddam* (wild)

hook *vaṅkam*

elephant hook *aṃkuso*

beyond/defying the hook *accamkusa*
 hope for (*p*)*paṭi-ā-sis* (II)
 I hope ? *kacci* (ind.)
 horizontally *tiriyam* (ind.)
 hostel (maintained by a local council)
 āvasathāgāram
 hostile king *paṭirājan* (masc.)
 hot *tatta* (p.p. *tap*)
 house *gharam*, *geham*, *agāram*, *nive-*
 sanam
 house-dwelling *gihin*
 householder *gahapati* (masc.),
 gahapatiko
 how *yathā* (ind.)
 how ? *katham* (ind.)
 however *pana* (= but : ind., enclitic),
 yathā yathā (= whatever way : ind.)
 how much ! (to what an extent) *yāva*
 (ind.)
 how much more (so) *pag eva* (ind.),
 ko pana vādo (ind.)
 human *mānusa*
 human being *manusso*, *manujo*
 (poetic), *mānuso* (poetic)
 non-human being *amanusso*
 hundred *sataṃ*
 hundred thousand *satasaḥassam*
 be hungry *ghas* desid.
 husbandman *vesso*
 husk *thuso*
 without husk *athusa*
 husked rice *taṇḍulam*
 hymn *manto*

i

I *ma(d)- (aham)-*
 idea *parivitaḥko*, *dhmmo*
 i.e. *yad idam* (ind.)
 if *sace* (ind.), *ce* (ind., enclitic), *yam*
 (ind.)
 what (now) if ? *yan nūna* (ind.)
 if so *atha* (ind.)
 ignorance *avijjā*
 ignore *ati-sar* (I)
 ill *ābādhika*, *gilāna*, *vyādhita*, *du(r)-*
 (prefix)
 illness *ābādh*, *gelaṇṇam*, *rogo*
 illuminated *abhisambuddha* (fig.)
 illumination *avabhāso*
 imagine as *upa-sam-har* (I) (2 accs.)
 imitation *anugati* (fem.)
 immaterial *arūpin*

immeasurable *appamāna*
 immortality *amalam*
 immovable as a peak *kūḷaḷḷha*
 impatience *ussukham*
 be impatient *ussukhati* (denom.)
 imperishable *aparihāniya*
 imperturbable *aneja*
 impossible *akaraṇiya*
 imprisonment *ubbāddhanā*
 impure *asuci*
 inaction *akiriyam*
 incapable *abhabba* (with dat. of the
 action)
 incline *nam* (I)
 inconsequentially *ayoniso* (ind.)
 increase (*p*)*pa-vaḍḍh* (I), *abhi-vaḍḍh* (I)
 incur *ni-gam* (I)
 indeed *kho* (ind., enclitic), *khalu* (ind.,
 enclitic), *u* (ind., enclitic to other
 indeclinables, poetic)
 indefinable *anidassana*
 independent *paccatta*
 indeterminate *avyākata* (neg. p.p. *vi-*
 ā-kar)
 become indignant (*k*)*khi* (III)
 individual *paccatta*
 individually *paccattam*
 indolent *kusila*
 indulge in (*p*)*paṭi-sev* (I), *sev* (I)
 indulgence *pāṭavyatā*
 inept *manda*
 ineptitude *mandattam*
 inertia *thinam* (mental), *thinamid-*
 ham (mental)
 infantryman *pattiko*
 inference *anvayo*
 inferior *appesakkha*, *hīna*, *nīca*
 infinite *ananta*
 infinity *ānañcam*
 influence *āsavo*
 influx *āsavo*
 inform *ā-ruc* (VII) (dat.), *vid* (I)
 caus., (*p*)*paṭi-vid* (I) caus.
 information *vediyam*
 inheritance *dāyajjam*
 inheritor *dāyādo*
 initiate *ā-rabh* (I)
 injure *his* (II)
 inner *ajjhalla*
 inscrutable *viceyya*
 insentient *asañña*
 insight *abhisamayo*, *abhiññā*, *aññā*

have insight (*p*)*pa-(ñ)ñā* (V)
 having insight *cakkhumant-*
 inspiration *paṭibhānaṃ*
 inspiring *saṃvejanīya*
 instigate (use caus. or agent noun of caus., e.g. : instigator to kill *ghātetar* (masc.))
 instinct *saṃkhāro* (see Vocab. 26)
 instruct *saṃ-(d)dis* caus., *anu-sās* (I)
 instruction *sāsaṇaṃ*
 intelligent *vyatta*, *viyatta* (alternative spelling of *vyatta*), *medhāvin*, *cakkhumant-*
 very intelligent *sumedhasa* (poetic)
 intent on *pasula*, *adhimulla*
 intention *saṃkappa*, *ape(k)kkhā*
 intermediate *majjhima*
 intermediate direction *anudisā*
 internal *abbhantara*
 internally *ajjhantaṃ*
 intimidation *paritaṭṭhaṇā*
 intoxicant *majjama*
 intoxicated *madhuraka*, *sammatta*
 intoxicating *madantya*
 intoxicating drink *mado*
 intuition *paṭibhānaṃ*
 invade *abhi-yā* (I)
 investigate *vi-ci* (V), *man* desid.
 investigating *vitamaṃsin-*
 investigation *vitamaṃsā*
 investigator *vitamaṃsin-* (as masc. noun)
 invisible *anidassana*
 invite *ni-mant* (VII)
 involve *saṃ-vatṭ* (I)
 involved in *saṃvatṭanika*
 involution *saṃvatṭaṃ*
 irascible *caṇḍa*
 the "iron age" (that of misfortune) *kali* (masc.)
 irrelevantly *aññena aññaṃ* (ind.)
 island *dīpa*
 isn't, isn't it ? *nanu* (ind.), (*s*)*su* (ind.)
 isolated *vivatta* (p.p. *vi-vic* (VII))
 having become isolated *vivicca* (ger. *vi-vic* (VII))
 it *ta(d)* (*taṃ/tad*), *eta(d)*, *idaṃ*, *amu-(aduṃ)*

j

jaundice *paṇḍurogo*
 jaw(s) *hanu* (fem.)

jetty *titthaṃ*
 join *adhi-upa-gam* (I) (adhere to person/party), *anu-pa-(k)kkhand* (I) (*anupa-*) (go over to, be converted to)
 joined *saṃhita* (p.p. *saṃ-dhā*)
 joint *sandhi* (masc.)
 journey *cārikā*
 joy *plī* (fem.), *ānando*, *somanassaṃ*, *muditā* (sympathetic—at well-being of others)
 speak with joy *udāneti* (denom.)
 joyful *muda*
 joyful utterance *udānaṃ*
 junction *sandhi* (masc.)
 just *dharmika* (practising justice), *eva* (ind., enclitic : "only"), *va* (junction form of *eva*)
 just now *adhunā* (ind.)
 just so *evam eva* (ind.)
 justice *dharmo*
 just like *seyyathā* (ind., introducing a simile)

k

keeping *gahanaṃ*
 keeper away *nivāretar* (masc.)
 kill *han* (I), *ati-pat* caus.
 killing *atipāto*
 killer *hantar* (masc.)
 kind (of) *-rūpa*, *-vidha*
 kindling block *sahitaṃ*
 kindling stick *araṇi* (fem.)
 kindness *mettā*
 king *rājā* (masc.) (*rājan-*), *mahārāja* ("great king"), *devo* (used for polite address)
 kingdom *rajjama*, *viṭṭama*
 kinsman *ñāti* (masc.), *bandhu* (masc.) (as name of God, poetic)
 having knocked out *ūhacca* (ger. *u(d)-han* or *o-han*)
 know (*ñ*)*ñā* (V), *abhi-(ñ)ñā* (V), *buddh* (III), (*vid* (I), present not used, is used in caus. = "inform")
 knower *vidū* (masc.)
 knowing thoroughly *kovidā* (poetic)
 known *vidita* (p.p. *vid* (II)) : (f.p.p. *veditabba* also current), *vediya* (esp. that which is known : ~ *am*)
 make known (*p*)*pa-vid* (I) (only caus.)

known as *-saṃkhāta* (p.p. of *saṃ-*
(*h*)*khā* (I))
knowledge *ñāṇaṃ*, *aññā* (the quality
of, insight), *viññā* (body of, science)
having the triple knowledge *tevijja*
(= the verses, music and prayers
of the Three Vedas)

1

lacking *vipanna*
lady ! *ayye* (voc.) (polite or respectful
address, used also to nuns)
lake *saraṃ*
lament *pari-dev* (VII), *anu-(t)thu* (V)
lamentation *paridevo*
lamp *padīpeyyaṃ*, *padīpo*, *pajjolo*
lance *tomaraṃ*
land *khettam* (field, territory, etc.),
thalam (dry land)
landing place *littham*
land-sighting *tivadassi*
language *nirulli* (fem.)
lap *udaraṃ*
lapis lazuli *veluriyo*
large (cf. "great") *thūla*, *vipula*
last *pacchima*
at last *cirassaṃ* (ind.)
law of nature *dhammo*
lay disciple *upāsako* (masc.), *upāsikā*
(fem.)
lazy *alasa*, *kuṣṭha*
lead *stsam*
lead *ul* (I)
lead away *apa-nt* (I)
lead out *ni(r)-vah* (I)
lead to *saṃ-vatt* (I) (dat.)
leader *pariṇāyako*
leading *netti* (fem.)
leading to *-yāniya*, *saṃvattanika*
league *yojanaṃ* (about 4.5 miles)
leaning on *nissāya* (ger. of *ni-(s)st* (I))
learn *ā-(ñ)ñā* (V) (grasp), *u(d)-(g)ah*
(V) (memorize), *(ñ)ñā* (V) (find out),
sikkh (I) (train)
learned *abhiñña*, *kovidā* (poetic)
learning *sajjhāyo* (studying)
learner *aññātar* (masc.)
leave *ni(r)-kam* (I) ($r + k > kkh$)
take leave *abhi-vad* (VII), *apa-lok*
(VII) (give notice)
ask leave (of absence) *ā-pucch* (I)

leaving *nissakkaṇaṃ*
leaving behind *visajja* (ger.)
having led *netvā* (ger. *nt*)
left (hand, etc.) *vāma*
be left over *sis* (VII), *ava-sis* (III)
left over *avasittha*
length *āyāmo*
let alone (much less) *kuto pana* (ind.),
pag eva (ind.)
liberating *nibbuti* (fem.) (from *ni(r)-*
vā (I))
liberation *pātimokkha*
liberation (from existence) *nibbānaṃ*,
nissaraṇaṃ, *vimutti* (fem.)
attain liberation *pari-ni(r)-vā* (I)
(or III)
lie down *ni-pad* (III), *si* (I)
life *jīvitam*, *pāṇo* (breath), *āyu* (neut.)
(length of, age), *nivāso* (kind of,
sphere of, particular existence),
vihāro (way of)
all one's life *yāvajīvaṃ* (ind.)
life principle *jīvo*
way of life *vihāro*
"best" (celibate) life *brahmacariyaṃ*
lift onto *u(d)-sīd* caus. (*ussādeti*)
light (illumination) *āloko*
light (weight) *lahu*
light coloured *sukka*
like (*h*)*kham* (I), *sadisa* (adj.), *sama*
(adj.), *samaṃ* (ind.), *viya* (ind.,
enclitic), *iva* (ind., enclitic), *va*
(ind., enclitic, poetic)
liking *kāmo*
likewise *evam eva* (ind.)
like what ? *kidisa* (adj.)
as long as one likes *yathābhiraṇaṃ*
(ind.)
limb *gattaṃ*, *aṅgaṃ*
limited *parivaṭuma*, *saṃkhitta*
lion *sīho*
liquor *majjaṃ*
litter (palanquin) *milātaṃ*
little *appa*, *appaka* (poetic)
live *jīva* (I) (be alive), *vi-har* (I) (dwell),
vas (I) (dwell), *car* (I) (conduct
oneself, carry on)
live among *pari-vas* (I)
live in *ā-vas* (I)
live on *adhi-ā-vas* (I)
live upon, live by *upa-jīva* (I)
make live with *vas* (I) caus.

as long as one lives *yāvajjvaṃ* (ind.)
 having lived properly *vusitavant-*
 having truly lived (as a monk)
vusitavant-
 lived well *vusita* (p.p. *vas* (I))
 livelihood *ājīvo*, *jīvikā*
 living *-vihārin* (dwelling, being),
-cārin (going on), *-cara*
 living by *ājīvin*
 living in *āvāso*
 make a living *jīu* (I)
 living being *bhūto*, *pāṇo*
 living beings *bhūtagāmo*
 load *āruḥ* (I) caus., *bhāro*
 locality *padeso*
 lofty *udagga*
 logician *takkin-*
 loneliness *anabhirati* (fem.)
 long *diḥha*
 long (adv.) *diḥham* (ind.)
 so long *tāva* (ind.)
 long (for) *pari-tas* (III), *pih* (VII)
 (dat.)
 too long *ativelam* (ind.)
 long time *cira*, *diḥharallam* (ind.)
 for a long time *ciram* (ind.) (*cira-*
paṭikhāham = "I have long")
 after a long time *ciram* (ind.),
cirassam (ind.)
 as long as *yāva* (ind.), *yāvajjvaṃ*
 (ind.)
 longing *paritassanā*
 as long as one lives *yāvajjvaṃ* (ind.)
 look at *o-lok* (VII)
 looker at *udikkhitar* (masc.)
 looker on *pekkhitar* (masc.)
 look for *pari-is(a)* (I) (*pariyes-*)
 looking for *pariyeṭṭhi* (fem.)
 look after *pus* (VII), *anu-rakkh* (I)
 look on (*p*)*pa-ikkh* (I)
 loom *tantam*
 lord *ādhipati* (masc.), *pati* (masc.),
issaro
 lordship *ādhipateyyam*
 loss *vayo*, *parihāni* (fem.)
 lost (strayed) *mūḷha* (p.p. *muh*)
 lotus pool *pokkharani*, *nalini*
 (of) lovable sight/appearance *piya-*
dassana
 love *ham* (VII), *kāmo* (sexual or
 otherwise possessive), *mettā*
 (spiritual and non-sexual)

lovely *kanta*, *hamantiya*, *pāsādiha*,
vāma (poetic)
 lovingkindness *mettā*
 low *nīca*
 it's lucky *diṭṭhā* (ind.)
 luminosity *paḥhā*
 lunar mansion *nakkhattam*
 lust *pariḷāho*
 lustre *subham*, *nibhā*
 lustrous *subha*
 lying down *uttāna*, *sayāna* (pres. p. *si*)

m

mad *ummatta*
 maddened *sammatta*
 magnificence *ānubhāvo*
 the majority of *yebbhuyyena* (ind.)
 malicious *pisuna*
 make *kar* (VI)
 made of *-maya*
 maker *hattar* (masc.)
 making *-kāro*, *-karana* (fem. -t)
 malevolence *vyāpādo*
 malevolent *vyāpanna*, *vyāpajja*
 man *puriso*, *puman-*, *mānuso* (poetic)
 mango (fruit) *ambam* (usually neut.)
 mango (tree) *ambo* (usually masc.)
 mango woman *ambakā*
 manifest *pātu(r)* (prefix)
 become manifest *pātu(r)-bhū* (I)
 manifestation *pātubhāvo*
 manner (of) *-vidha*
 mansion *vimāno* (only of divine
 beings, in the sky; cf. lunar ~,
 palace)
 many *aneka*, *sambahula*, *paḥhāta*, *bahu*,
puthu
 how many? *kati* (adj., but see
 Lesson 26)
 as many as *yāvataka* (fem. -ikā)
 mark *lahkhanam*
 marvellous *abbhuta*
 mass (*h*)*khandho*
 master *vasin-*, *ayyaputto* (= "Mr.":
 polite address, esp. by ladies,
 including wives)
 the Master *bhagavant* (title of the
 Buddha)
 material *olārika*, *rūpin-*
 mathematician *ganako*
 matrix *mātikā* (for remembering
 doctrine)

matter *rūpaṃ*, *attho* (affair)
 meal *bhaṭṭaṃ*, *bhojanaṃ*
 meaning *attho*
 meanness *okāro*
 meanwhile *antarā* (ind.)
 measurable *paṃāṇakata*
 measure *mā* (V), *maṭṭā*, *paṃāṇaṃ*
 (size)
 meat *maṃsaṃ*
 medicine *bhesajjaṃ*
 meditation (*j*)*jhānaṃ*
 meditate (*j*)*jhe* (I)
 medium *majjhima*
 melancholy *domanassaṃ*
 member of an assembly *pārisajjo*
 memorize *u(d)-(g)gaḥ* (V)
 memorizer *-dharo*
 mental *manomaya*
 mental being *nāmaṃ*
 mental deficiency *thinaṃ*
 mental derangement *middhaṃ*
 mental object *dhammo*
 mental phenomenon *dhammo*
 mental state *dhammo*
 merchant *vāṇijo*, *vesso*
 merit *puññaṃ*
 meritorious action *puññaṃ*
 messenger *dūto*
 met *abhiśaṭa* (p.p. *abhi-sar*)
 metaphysician *ulmaṃsin*
 method *āyāso*
 methodically *yoniso* (ind.)
 mews *vāhaṇḍagāraṃ*
 middle *majjhima*
 in the middle *majjhe* (ind.)
 might *ānubhāvo*
 mighty *ulāra* †
 milk *payas-*
 mind *manas-*, *cetas-*, *cittaṃ*, *nāmaṃ*
 mindful *sata*, *satimant-*
 mindfulness (*s*)*sati* (fem.), *patissati*
 (fem.)
 minister *mahāmatto*
 minister (privy councillor) *amacco*
 minor *khudda*
 very minor *anukhuddaka*
 minute (infinitesimal) *aṇu*
 misconduct *micchā*
 misery *apāyo*, *upāyāso*, *dukkhaṃ*,
anayo
 misfortune *anayo*
 mission *cārikā*

go on a mission *car* (I)
 mixed *missa*
 mixed (with) *voḥinna* (p.p. *vi-o-kir*)
 mode (of argument) *vaṭṭhu* (neut.)
 modesty *hiri* (fem.)
 moment *muhuttaṃ* (or masc.)
 money *dhanaṃ*
 monk *bhikkhu* (masc.) (elder : *thero*)
 month *māso* →
 monument *thūpo*
 moon *candimā* (masc.), *cando*
 more *bhiyya*, *bhiyyo* (ind.), *ullari* (ind.)
 more than (-numeral) *paro-*
 moreover *ca pana* (ind., enclitic),
attha kko (ind.)
 morning *pubbanho*
 morning meal *pātarāso*
 in the morning *pāto* (ind., in com-
 pound before a vowel *pātar*)
 mortal *macco*
 most *parama*
 mostly *yebhuyyena* (ind.)
 mother *mālar* (fem.)
 mount *abhi-ruḥ* (I*); *ā-ruḥ* (I*), *vāha-*
naṃ (animal or vehicle)
 mouth *mukhaṃ*
 mountain *pabbato*
 move *sar* (I), *iriy* (I*) (poetic)
 move about *iriy* (I*) (poetic)
 mown *lūna* (p.p. *lū* (V))
 much *pahūta*, *bahu*, *bahuka*
 very much *aliviya* (ind.)
 as much *yāva* (ind.)
 so much *tāva* (ind.)
 in as much as *yatra hi nāma* (ind.)
 (may express wonder, etc.)
 much less (= "let alone") *kuto pana*
 (ind.)
 mud *kaddamo*, *paṃsu* (masc.)
 muddy *āvila* (turbid)
 mushroom *ahicchatako*
 (instrumental) music *vāditaṃ*
 must *arah* (I) (or ipv.)
 myna *sālikā*

II

nail *nakho* (finger-)
 name *nāmaṃ*, *adhivacanaṃ*
 narrow *saṃkhiṭṭa*
 natural element *dhammo*
 natural phenomenon *dhammo*
 natural principle *dhammo*

in natural order *anulomam* (ind.)
 nature *bhāvo*, *dharmo*
 in its true nature, according to nature
yathābhūtam (ind.)
 near *avidūre* (ind.)
 nearer *orima*
 negligence (*p*)*pamādo*
 negligent (*p*)*pamatta*
 neither *n' eva*
 nephew (sister's son) *bhāgineyyo*
 net-like *jālin*
 nevertheless *api ca* (ind.)
 new *ahata*, *nava*
 night *ratti* (fem.)
 nine *nava* (num.)
 nineteen *ekūnavātsati* (fem.)
 ninety *navuti* (fem.)
 "Nirvana" *nibbānam* (from *ni(r)-vā*
 (I))
 noble *ariya*
 noise *saddo*
 non a-
 through non-attachment *anupādā*
 (ind.)
 non-existence *vibhavo*
 non-harasser *ahetthako*
 non-injuring *avihiṃsā*
 non-sensual *nirāmisa*
 non-violence *avyāpādo*, *asāhasam*
 none at all *na kiñ ci* (pronoun)
 nonsense *palāpo*
 nor *na*, *na pana*, *no ca kho*
 in normal order *anulomam* (ind.)
 northern *uttara*
 nose *natthu* (fem.), *ghānam* (esp. as
 sense of smell)
 not a-, *na* (ind.)
 not (emphatic) *no* (ind.)
 don't *mā* (ind.)
 not to speak of *ko pana vādo* (ind.)
 notes *mātikā* (sing.)
 nothing *na kiñ ci* (pronoun)
 nothingness *ākiñcaññam*
 give notice *apa-lok* (VII)
 now *etarahi* (ind. = at present), *dāni*
 (ind., enclitic), *adhunā* (ind. =
 "just now"), *kira* (ind.), *taṃ* (ind.),
tāva (ind.)
 now ! *tena hi* (ind., admonitory)
 nun *bhikkhuni*
 nurse *dhāṭṭi*

o

object (cf. "sight", etc., "purpose")
samhappo (intention)
 the true/good objective *sadattṭho*
 oblation *hutam*
 obscurity *andhakāro*
 observance day *uposatho*
 observe *saṃ-lakkh* (VII), *sacchi-kar*
 (VI), *upa-ni-(j)jhe* (I), *anu-bhū* (I)
 observation *sacchikiriyā*
 observer *pekkhitar* (masc.)
 observing *anupassin*
 obstacle *nivaraṇam*, *anlarāyo*
 obstruct *var* (VII)
 obtain *labh* (I), (*p*)*paṭi-labh* (I)
 occasion *samayo*, *velā*
 occupy *pari-(g)gah* (V)
 occur *u(d)-pad* (III), *vid* (III), *saṃ-vid*
 (III)
 occurrence *uppādo*
 ocean *samuddo*
 oceanic, ocean going *sāmuḍḍika*
 odour *gandho*
 of what sort ? *kiṇḍisa* (adj.)
 off *apa* (prefix), *o* (prefix)
 offended *aparaddha*
 offer *upa-nam* (I) caus. (dat. of person
 and acc. of thing)
 offer a seat *āsanena ni-mant* (VII)
 offering *-pāto* (alms), *yijñham* (sacri-
 ficial, ritual)
 offspring *apacco*
 oil *telam* (sesame)
 ointment *vilepanam*
 old *purāṇa*, *pubbaka*, *jara* (aged),
vuddha (aged, senior)
 grow old *jar* (III)
 old age *jarā*
 omen *nimitto*
 without omission *anantaram* (ind.)
 on *parā* (prefix)
 oneself *sayam* (ind.), *sāmam* (ind.),
attan (pronoun)
 one *eka* (prn. num.)
 one . . . another *añña . . . añña* (prn.)
 once *saki(d) (eva)* (ind.), *sakiṃ* (ind.)
 once upon a time *bhūtapubbam* (ind.)
 only *eva* (ind., enclitic), *va* (ind.,
 enclitic)
 on to *parā* (prefix)
 ooze *u(d)-(g)ghar* (I)

open *vi-var* (I)
 open *apārula* (door, etc.), *abbhokāsa* (air), *pasāṭa* (frank gaze)
 opening *bhedanaṃ* (unpacking), *ādi* (masc.) (beginning)
 open air *abbhokāsa*
 operating (something) *-vattin*
 opinion *matam*, *diṭṭhi* (fem.)
 opportunity *okāso*, *kālo*
 opposed *mithu*
 in the opposite direction, the opposite way *paṭipatham* (ind.)
 oppression *upapīḍa*
 or *vā* (ind., enclitic), *udāhu* (ind.)
 orange *kāsāya*
 order *āṇa* caus. ("command"), *kappa* (arrangement)
 in normal or natural order *anulomaṃ* (ind.)
 in reverse order *paṭilomaṃ* (ind.)
 ordered *ānatta* (p.p. *āṇa* caus.)
 ordainer *sañjītar* (masc.)
 organize *kapp* (VII), *saṃ-vi-dhā* (I)
 origin *samudayo*, *sambhavo*, *pubbanto*, *abhinibballi* (fem.), *nidānaṃ*, *yoni* (fem.)
 originated *samuppanna* (p.p. *saṃ-u(d)-pad* (III))
 origination *samuppādo*, *samudayo*
 original *aggasīṇa*
 ornament *alaṅkāro*
 other side *pārima*
 other *añña* (pronoun), *para* (pronoun)
 the other way *paṭipatham* (ind.)
 otherwise *aññathā* (ind.)
 ought *arah* (I)
 out *ni(r)* (prefix), *(p)pa* (prefix)
 out of doors *abbhokāsa*
 outside *bahiddhā* (ind.)
 over *adhi* (prefix), *ati* (prefix)
 overheated *abhitatta*
 overlord *abhibhū* (masc.)
 overturned *nikkujjita* (p.p. *ni(r)-kujj* (I))
 own *sa-*, *saka*, (~ child, etc. :) *ura*, *orasa*, *allan* (pronoun)
 ox *yoggaṃ*

P

package *puṣo* (of merchandise)
 pagoda *thūpa*, *cetiyaṃ*
 pair *yamakaṃ*

palace *pāsādo*, *antepuraṃ*, *vimāno* (of divine beings)
 palanquin *milālaṃ*
 parcel *bhaṇḍikā*
 park *uyyānaṃ*, *ārāmo*
 parrot *suko*
 part *paccangaṃ* (of body), *bhāgo* (share)
 partridge *jivamjivako*
 pass into *saṃ-(h)kam* (I)
 pass over *ati-(h)kam* (I), *ati-sar* (I) (ignore)
 pass away *vi-o-(h)kam* (I)
 pass away (from a form of existence) *cu* (I)
 one who has passed away *peto*
 passing away *cavanaṃ*
 pass beyond *saṃ-ati-(h)kam* (I)
 pass down *o-lar* (I)
 not passing *anattla*
 passing beyond *saṃatikkamo*
 passion *rāgo*, *kūmo*, *sārāgo*
 past *attla*
 pastime *(p)pamādo*
 pasture *gocaro*
 paternal *pettika*
 path *ayanam*
 pay *(p)pa-kapp* (VII) (wages), *velanaṃ*
 peace of mind *nirodho*
 peacemaker *sandhātār* (masc.)
 peacock *mayūro*
 peak *kūḷo*
 peculiarity *ākāro*
 pedestrian *paṭṭiko*
 penetrate *(p)paṭi-vidh* (III) (comprehend)
 penetrate with *pari-bhū* (I) caus.
 penetration *(p)paṭivedho* (comprehension)
 people *loko*
 the people *mahājano*, *janatā*
 perceive *sacchi-kar* (VI), *saṃ-(ñ)ñā* (V)
 perception *saññā*
 having perception *saññin-*
 perch *paṭiṭṭhā*
 perfect *paripurna*
 perfectly *saṃmā* (ind. : "rightly"), *saṃattam* (ind. : "completely")
 perfected *alam* (ind.)
 perfected one *arahant-* (masc.)
 perfection *pāripūri* (fem.)

- perfume *gandho*
 perhaps *api* (ind., with opt.)
 perhaps ? *kacci* (ind.)
 perish (*k*)*khi* (III), *nas* (III)
 perish utterly *vi-nas* (III)
 permanent *nicca*
 perpetuity *amarā*
 perplexity *vimati* (fem.)
 persistence (*f*)*hili* (fem.)
 person *puriso*, *manusso*, *puggalo*, *jano*
 people *jano* (collective singular)
 personal *attarūpa*, *paccatta*
 pervade *phar* (I)
 phenomenon *dhammo* (physical or mental, but natural)
 philosopher (other than a brahman) *samaṇo*
 physician *vejjo*
 piece *ālumpam*
 pig *sūhako*
 be piled up *ci* (V) passive (*ctyati*)
 pillar *esikam*
 firm as a pillar *esikaṭṭhāyina-*
 piquancy *raso*
 pit *sobbham*
 place (*f*)*hānam*, *padeso*, *bhūmi* (fem.)
 proper place *gocaro*
 plague *antarāyo*
 plant *ruh* (I) caus.
 plants *bijagāmo*
 play *div* (III) (gamble), *upa-las* (VII) (instrument, etc.), *khiḍḍā*
 pleasant to the skin *succhavi*
 please *ā-rādh* (VII) (acc.), (*k*)*kham* (I) (dat.), *saṃ-lapp* (VII) (acc.), *piṇ* (I) (only caus.)
 as you please *yathā te khameyya*
 pleased *āraddha* (p.p. *ā-rādh* (VII))
 be pleased *chad* (VII), *tus* (III), *nand* (I)
 be pleased with (acc.) *abhi-nand* (I)
 pleasing *manāpa*
 pleasure *kāmo*, *khamantyaṃ*, *vitti* (fem.), *sukhallikā*
 according to one's pleasure *yathābhirantam* (ind.)
 take pleasure in *abhi-ram* (I) (elevated) (loc.)
 taking pleasure in *abhirata* (p.p. *abhi-ram*)
 pleasant *sammodantiya*
 plenty *bahuka*
 plough *naṅgalo*
 plunder *nillopo*
 plunge into *o-gāh* (I), *adhi-o-gāh* (I)
 poet *kavi* (masc.)
 poetry *kāveyyam*
 point *kūḷo*, *deso* (topic)
 poison *visam*
 policy *saṃvidhānam*
 polished *likhita*
 polite *sārāntya*
 pollen *renu* (masc.)
 pondered *vicārita* (p.p. of caus. *vi-car* (I))
 pool *pallalam*
 lotus pool *poṭṭharant*, *nalini*
 poor *adhana*
 portent *nimitto*
 porter *dovāriko*
 position *vatti* (neut.)
 maintain one's position (thesis) *saṃ-pāy* (I)
 possess *pari-(g)gah* (V)
 possessing *pariggaha*, *bhogin*, *sa-*
 not possessive *amama*
 possessiveness *mamattam*
 possible *labbhā* (ind.) (see Vocab. 27)
 it is possible, is it possible ? *sakkā* (ind.)
 pot *kumbho* (clay), *tuṇḍikro* (gourd)
 potency *tejas-*
 pour over *ā-sic* (II)
 pour down (heavy rain, cloudburst) *abhi-(p)pa-vass* (I), *gaḷagaḷāyati* (denom.-onomat.)
 poverty *daliddiyaṃ*
 power *ānubhāvo*, *iddhi* (fem.) (marvellous)
 powerful *iddha*
 powerless *avasa*
 practice *anuyogo*
 practise (*p*)*paṭi-pad* (III), *anu-car* (I), *ā-sev* (I), *vi-ā-yam* (I) (*vāyamati*)
 practising *anuyoga*
 praise (*p*)*pa-sams* (I), *vanno*
 prayer *manṭo*
 as a precaution *paṭigacc' eva* (ind.)
 precept *sikkhāpadam*
 precious thing *ratanam*
 pre-eminence *aggatā*
 preferring *sāpekha*
 pregnant *gabbhin-*
 preparation *paññāpanam*

prepare (p)pa-(ñ)ñap (VII), (p)pañi-
yat (only caus. : pañiyādāpeti)
in the presence of sammukkhā (ind.,
gen.)
at present etarahi (ind.)
present pābhalaṃ (gratuity), paccup-
panna (time)
presented with samappita, (p.p. sam-
app (VII))
prevalence vepullaṃ
prevent var (VII), ni-sidh (I) caus.
prevention nisedho
pride māno, uddhaccaṃ, uddhaccakuk-
kuccaṃ
priest brāhmaṇo
young priest mānava
high priest purohito
priestess brāhmaṇī (woman of the
hereditary priest class)
prime minister purohito
primeval aggañña
prince kumāro, rājaputto
princess kumārī (girl of the military-
aristocratic class)
principle (natural) dhammo
in privacy rahogata
probable paṭṭikāṅkha
proceed car (I), vatt (I), (p)pa-vatt (I)
process saṃkhamāro (see Vocab. 26)
proclaim abhi-vad (I)
proclaimer pavallar (masc.)
produce ni(r)-vatt (VII), su (I), ā-pad
(III)
be produced abhi-ni(r)-vatt (I), saṃ-
jan (III)
produced from jālika
producer janantī (poetic)
production abhinibballi (fem.),
uppādo, sambhavo
profession sippaṃ
proficient abhiyogin
profound gambhīra
prognosticator nemitto
prohibit ni-sidh (I) caus.
prohibition nisedho
promulgate u(ā)-ā-har (I)
propaganda upalāpanaṃ
proper paṭirūpa, kalla (sound), yathā-
bhucca (real)
proper time kālo
property bhogo, sāpaleyyaṃ, bhoggaṃ
proprietary rights bhoggaṃ

prosperity altho
leading to prosperity aparihāniya
prosperous phita
protect abhi-pāl (VII), pari-har (I)
(watch over)
protected gulla (p.p. gup)
protection gulli (fem.), saraṇaṃ
provide with samāṅgi-bhū (I)
punishment daṇḍo
pupil sāvako
pure visuddha, aneṭaka
become pure pari-sudh (III), sudh (III)
purgatory nirayo
purification visuddhi (fem.)
become purified vi-sudh (III)
purity pārisuddhi (fem.), socceyyaṃ
purpose altho
the true/good purpose sadattho
pursue sev (I) (indulge in)
put on top of ā-ruh (I) caus.
put down o-dhā (I), ni-(h)khip (I*),
ni-pat (I) caus.
put in order kapp (VII)
put out (to sea) adhi-o-gāh (I)
put into (p)pa-(h)khip (I*)
putting on top of accādhāya (ger.
ati-ā-dhā)

q

quadruped caluppado
quadruple catugguṇa
quake kampa (I)
quality guṇaṃ (sometimes masc.),
dhammo
special (peculiar) quality lakkhanaṃ
quarrel viggaho
quarter catulhabhāgo, catultha
queen devī
question pañho
quickly khippaṃ
quiver phand (I), kalāpo
end quote ti (ind.), (emphasizing one
word or expression :) tu eva (ind.)

r

radiance obhāso, pabhā
radiant aṅgīrasa (fem. -ī)
raft kullo
rain vassaṃ
rain down on abhi-(p)pa-vass (I)
rain heavily (p)pa-vass (I)
rain on abhi-vass (I)

- rainy season *vassam* (plur.)
 rainy (for the rainy season) *vassika* (adj.)
 raise *u(d)-har* (I)
 ramparts *pāhāro*
 range *gocaro*
 rare *dullabha*
 rather *atha kho* (ind.)
 razor *khuram*
 reach *phus* (I*), *ap(p)* (VI)
 reacting *(p)paṭigho*
 reaction *(p)paṭigho*
 ready *niṭṭhita*
 real *yathābhucca*
 really *kira* (ind.)
 as it really is *yathābhūtaṃ* (ind.)
 realm *vijitaṃ*
 reaped *lūna* (p.p. *lū* (V))
 reaping *apadānaṃ*
 rear *pus* (VII)
 rearer *posako*
 ask for reasons *saṃ-anu-(g)gah* (V) caus.
 reasoned *vitakkita* (p.p. *vi-takk*)
 reasoning *vitakko*
 reassurance *assāso*
 rebel *kaṇṭakam*
 rebirth *punabbhavo*
 leading to rebirth *ponobhaviha*
 reborn *paccājāta* (p.p. *(p)paṭi-ā-jan* (III))
 be reborn *upa-pad* (III)
 rebut *ni(r)-veṭṭh* (VII)
 make receive *(p)paṭi-(g)gah* (V) caus.
 received (doctrine) *āgata*
 receiver *paṭiggahetar* (masc.)
 recipient *paṭiggahetar* (masc.)
 recite after *anu-vac* (I) caus.
 recitation *pavullaṃ*
 reciter *sāvetar* (masc.)
 recluse *muni* (masc.) (poetic)
 recollect *anu-(s)sar* (I)
 recollectedness *patissati* (fem.)
 red *lohita*
 reference *padeso*
 with reference to *ārabha* (ger. *ā-rabh* (I))
 with reference to this *tayidaṃ* (ind.)
 referring to *uddesiha*
 reflect *(p)paṭi-saṃ-cikkh* (I)
 reflection *parivittakko*
 refuge *saraṇam*
 refute *ni-(g)gah* (V), *saṃ-anu-bhās* (I)
 region *padeso*, *disā*
 regret *vipphaṭisāro*
 be consumed with regret *pa-(j)jhe* (I)
 rejected *paṭinissaṭṭha* (p.p. *(p)paṭi-ni(r)-(s)saj* ¹)
 rejecting *paṭinissaggo*
 rejoice *mud* (I), *nand* (I)
 relate *kath* (VII)
 relative *ñāti* (masc.)
 blood relation *salohito*
 release *vimutti* (fem.)
 relics *sariraṃ* (plur.)
 religious tax *bali* (masc.)
 remain *(t)thā* (I) (stay), *sis* (VII) (be left over), *ava-sis* (III) (be left over), *ava-(t)thā* (I)
 remaining *(t)thāyin-*, *avasitṭha*
 without remainder *aparisesa*, *asesa*
 one who remains *avasesako*
 remember *dhar* (VII), *(s)sar* (I)
 remembering *-dharo*
 remorse *vighāto*
 removed *onṭa*, *ulṭa-*
 removing *apanūdanam* (poetic)
 renounce *(p)pa-hā* (I)
 renounced *paṭinissaṭṭha* (p.p. *(p)paṭi-ni(r)-(s)saj* ¹)
 renouncing *paṭinissaggo*
 renunciation *nekkhammaṃ*
 repelling *paṭibāho*
 report *ā-(k)khā* (I) (esp. tradition) *saddo* (rumour)
 reporter *akkhātār* (masc.)
 reproof *garahā*
 repulse *paṭibāho*
 repulsion *(p)paṭigho*
 reputable *yasassin*
 reputation *yasas-*
 request *yāc* (I)
 rescind *pari-hā* (I) caus.
 residence *āvasatho*
 resistance *(p)paṭigho*
 resolve on *adhi-(t)thā* (I)
 resort to *bhaj* (I)
 resounding with *abhiruda*
 resources *upakaraṇam*
 respect *mān* (VII), *gāraṇo*
 give respect to *garu-har* (VI)
 pay respect *vand* (I)
 respected *yasassin*
 resting place *senāsanaṃ*, *paṭiṭṭhā*

rest house *āvasathāgāraṃ*
 restless *lola*
 restrained *saññāta*, *danta* (p.p. *dam*)
 restraint *saṃvaro*, *damo*
 restricted *paritta*
 result *vipāko*
 have a result *vi-pac* (III)
 as a result of *āgamma* (acc., ger. *ā-gam*)
 retain *anu-raḥh* (I)
 retire *o-saḥh* (I)
 retired *paṭisallīna* (sometimes spelt *paṭi-*)
 retirement *paṭisallānaṃ* (sometimes spelt *paṭi-*)
 return *(p)paṭi-ā-gam* (I), *(p)paṭi-ā-ni(r)-yā* (I)
 having returned *āgantvā* (ger.)
 revere *mān* (VII)
 reverence *padakkhiṇā*
 in reverse order *paṭilomaṃ* (ind.)
 review *saṃ-(d)dis* caus.
 revolve *(p)pa-vatt* (I)
 rice *sālī* (fem.), *odano* (boiled) (the fine red powder between the grain and husk of rice : *kaṇo*)
 rice grain *taṇḍulaṃ*
 rich *adḍha*
 ridge *kūḷo*
 right (hand) *dakkhiṇa*
 right (cf. just, true)
 rightly *sammā* (ind.)
 ripe, ripened *paḥha*, *pāḥa*, *paripaḥha*
 ripen *vi-pac* (III)
 ripening *paripāko*, *pāhima*
 rise *(p)paṭi-(u)d-(f)hā* (I) (*paccuṭṭheti*)
 rise up *u(d)-(f)hā* (I)
 rising *uṭṭhānaṃ*
 rite *yañño* (sacrifice)
 river *nadī*
 road *addhaṇ-*, *paṭho*, *pantho*, *maggo*, *vaṭumaṃ*
 roadworthy *addhaniya*
 roar *nādo*
 robbery *duhana*
 robe *civaraṃ*
 roll *vass* (I) (intrans.)
 rolling *vassāṃ*
 roof bracket *gopānast*
 room *āvasāho*
 root *mūlaṃ*
 rope *rajjū* (fem.)
 rough *khara*, *pharusa*

roughness *khavattaṃ*
 round *pari* (prefix)
 all round *samanā* (ind.)
 royal court *rājakulaṃ*
 royal endowment *rājadāyo*
 royal stake (marking the royal threshold) *indakkhilo*
 rubbish heap *saṃkhārahūḷo*
 ruin *vinipālo*
 rule *sās* (I), *kaṇṇo*
 moral rule *sikkhāpadaṃ*
 rule over *abhi-bhū* (I)
 rumour *saddo*
 rush (plant) *muñjaṃ*

8

sabbath *uposāho*
 sacrifice (ritual) *yaj* (I), *yañño* (rite), *yijjhāṃ* (offering)
 sacrificer *yājetaṃ* (masc.)
 safe *khema*
 safely *sollhi* (ind., dat.), *sollhind* (ind.)
 safety *rakkhā*, *sollhi* (ind., dat.)
 sage *isi* (masc.)
 for the sake of *atthāya* (ind.)
 salute *vand* (I)
 same : that/the . . . (is) the same thing as that/the . . . *ta(d)* . . . *ta(d)* . . .
 satisfy *ā-rādḥ* (VII) (acc.), *saṃ-tapp* (VII) (acc.)
 be satisfied *saṃ-tus* (only p.p.)
 say *vad* (I), *bhās* (I), *vac* (I) (aorist), *bhaṇ* (I), *ah* (only perfect), *u(d)-d-har* (I)
 saying *vacanaṃ*, *bhāsitāṃ*
 say after *anu-bhās* (I)
 I say | *bhaṇe* (ind., enclitic : arrogant or lordly), *vata* (ind., enclitic : polite, mild expletive)
 they say (it is said that) *kira* (ind., enclitic)
 scatter *kir* (I*)
 scent *gandho*
 science *vijjā*
 scold *ā-(h)kus* (I)
 scope *avacaro*
 scrape off *o-lup* (II) caus.
 sea *samuddo*
 put out to sea *adhi-o-gāh* (I)
 search *pariyēṭṭhi* (fem.)

- search for *gaves* (I), *pari-is(a)* (I) (*pariyes-*)
 search out *vi-ci* (V)
 season *ulu* (neut.) (the gender fluctuates)
 seat *āsanam* (raised), *nisīdanam* (groundsheet, etc.)
 offer a seat *āsanena ni-mant* (VII)
 secluded *patisallīna* (sometimes spelt *paṭi-*), *vūpakaṭṭha*
 seclusion *patisallānam* (sometimes spelt *paṭi-*), *viveko*
 second *dutiya*
 secure *khema*
 see *pass* (I), *(d)dis* (I) (present system from *pass*, rest from *(d)dis*)
 seed *bijaṃ*
 seeing *dassanam*, *dakkhin* (fem. -int), *diṭṭhin*, -*dasa*, *dassāvin* (who would see)
 be seen *saṃ-(d)dis* passive
 seek *pari-is(a)* (I) (*pariyes-*)
 seeking *pariyēṭṭhi* (fem.), *anuesin* (adj.)
 seem *(h)khā* (III)
 seer *isi* (masc.)
 seize *(g)gah* (V), *ā-(g)gah* (V)
 seizing -*(g)gāho*
 self *attan* (masc. and pronoun: Lesson 22), *sayam* (ind.), *sāmaṃ* (ind.)
 self-control *saṃyamo*
 selfishness *mamattam*
 self possessed *sata*, *satimant-*
 self possession *(s)sati* (fem.)
 self-respect *hiri* (fem.)
 semi-desert *kantāro*
 send *(p)pa-hi* (V), *pes* (VII)
 (most) senior *jeṭṭha*
 sensation *vedanā*, *vedayitam*, *phoṭṭhabbam*
 sensual *sāmisa*
 sentence *vyāñjanam*
 sentient *saññin-*
 sentient body *nāmarūpaṃ*
 separated *vivitta* (p.p. *vi-vic* (VII))
 separate from *vi-o-chid* (III)
 having become separated from *vivicca* (ger. *vi-vic* (VII))
 separation *viveko*
 serenity *sampasādanam*
 serve *upa-(t)ṭhā* (I), *upa-nam* (I) caus. (dat. of person and acc. of thing), *pari-vis* (I*) (with food)
 service *porisaṃ*
 serving *upaṭṭhānam*
 set going *(p)pa-vatt* (I)
 setting going -*vattin*
 set out *(p)pa-yā* (I)
 set up *(p)paṭi(> pati)-(t)ṭhā* (I), *(p)paccupaṭṭhita* (p.p. *(p)paṭi-upa-(t)ṭhā*)
 set upright *u(d)-kujj* (I)
 setting *althagamo*
 seven *satta* (num.)
 seventeen *sattarasa* (num.)
 seventh *sattama*
 seventy *sattati* (fem.)
 sexual *methuna*
 shade *pacchāyā*
 shake *saṃ-dhu* (V)
 shallow *uttānaka*
 shame *ottappam*
 shamefaced *maṅku*
 shapeliness *lakkhaṇam*
 sharp *tiṇha*
 share *saṃ-vi-bhaj* (I), *bhāgo*
 shave off *o-har* (I) caus.
 shaven *munḍa*
 shaven-headed *munḍaka*, *bhaṇḍu*
 she *ta(d)* (*sā*), *eta(d)*, *idaṃ-* (*ayam*), *amu-* (*asu*), *bhott* (honorific)
 shelter *āvaraṇam*
 shine *subh* (I), *upa-subh* (I)
 ship *nāvā*
 shoot *vi-o-bhid* (II)
 shooter *vedhin-*
 shore *ttaram*
 shore sighting *ttaradassi*
 short *rassa*
 in short *saṃkhillena* (ind.)
 shortly *rassam*
 show *(d)dis* (I) caus., *(p)pa-kās* (I) caus., *ā-ruh* (I) caus.
 show up *ā-ruh* (I) caus.
 shower in (usher) *pavesetar* (masc.)
 shower over (sprinkle) *ā-sic* (II)
 shrine *celiyam*
 sickness *ātāṅko*, *uddeko* (vomiting)
 side *passo*, *anto* (extreme)
 on one side *ekato* (ind.)
 on either side *ekato* (ind.)
 on its side *passena* (ind.)
 on all sides *samantā* (ind.)

- sidelong *visāci*
 siesta bed *divāseyyā*
 sight *rūpaṃ* (object), *cakkhu* (neut.)
 (sense)
 sign *nimitto*
 silent, silently *tunhi* (ind.)
 silver *sajjhu* (neut.), *rajataṃ*
 simile *upamā*
 simple *uttānaka*
 simultaneously *apubbam acarimam*
 (ind.)
 since *agge* (ind. : time), *yato* (ind. :
 cause), *yaṃ* (ind.), *yasmā* (ind. :
 cause)
 since then *tad agge* (ind.)
 sing after *anu-ge* (I)
 singing *gitaṃ*
 single *ekaka* (adj.)
 singleness *ekodibhāvo*
 sir! (polite address to a monk)
 bhante (ind.)
 sir! (polite address by Buddhist
 monks to the Buddha) *bhadante*
 (ind.)
 sir! (not very respectful, may express
 surprise) *ambho* (ind.)
 (dear) sir! (polite and affectionate
 address between gods, or by gods to
 men) *mārisa* (pl. *mārisā*) (voc.)
 sir! (polite address between equals),
 bho (voc. of *bhavant*—used also to
 a senior person), *āvuso* (ind.) (used
 also to a junior person)
 sir (honorific pronoun) *bhavant*
 sit down *ni-sīd* (I)
 sitting cross-legged *pallaṅko*
 site of a village *gāmapadam*
 building site *vatthu* (neut.)
 six *cha(l)* (num.)
 the six spheres *saḷāyatanaṃ* (of the
 senses : 5 senses + the mind)
 sixth *chaḷṭha*
 sixteen *soḷasa* (num.)
 sixty *saṭṭhi* (fem.)
 size *paṃānaṃ*
 skilful *dakkha*
 skilful in *padakkhiṇa* (loc.)
 skin *taco*, *chavi* (fem.)
 skin (film) *santānakam*
 sky *antalikkham*, *ākāso* (space), *divo*
 (poetic)
 slander *abhi-ā-cikkh* (I), *pari-bhās* (I),
 paribhāsā
 slave *dāso*
 slavery *dāsavyaṃ*
 slave girl *dāsī*
 slave woman *dāsi*
 slay *ati-pat* caus.
 slaying *atipāto*
 slow *manda*
 small *paritta*, *khudda*
 smear *makkh* (VII), *lip* (II)
 smell *ghānaṃ* (sense of)
 smith *kammāro*
 snake *ahi* (masc.), *siriṃsaṇo*
 snap *poṭh* (VII) (fingers)
 so *evaṃ* (ind.), *taṃ* (ind.), *tad* (ind.)
 if so *atha* (ind.)
 so far *ettāvatā* (ind.)
 soft *vaggu* (usually of beautiful
 sounds)
 soldier *antikkh*
 solid matter *kabaḷikkāro*
 some *eka* (pl. pronoun)
 someone *ekacca* (pronoun)
 some thing(s) *ekacca* (pronoun)
 son *pullo*
 my son! *tāta* (ind., affectionate
 address)
 soon *na cirass' eva* (ind.)
 soothsayer *nemitto*
 sorrow *suc* (I), *soko*
 sort -*rūpa*
 this sort of *tādisa* (adj.), *etādisa* (adj.)
 of such sort *sadisa* (adj.)
 of what sort? *kidisa* (adj.)
 soul *attan* (masc.), *jīvo*
 sound (audible) *upa-ḷas* (VII), *saddo*,
 (s) *saro*
 sound (proper) *kalla*
 source *nidānaṃ*, *yonī* (fem.)
 southern *dakkhiṇa*
 sow (p) *pa-vap* (I)
 space *ākāso*
 sparkling *accha*
 speak *bhās* (I), *vad* (I), *u(d)-ā-har* (I)
 not to speak of *ko pana vādo* (ind.)
 speak with exaltation, with joy
 udāneti (denom. of *udānaṃ*)
 speaker *bhāsitar* (masc.), *vattar* (masc.)
 causer to speak *vācetar* (masc.)
 speak to *saṃ-u(d)-ā-car* (I)
 speaking *vādin-*

- speech *bhāsitaṃ* (saying), *vacanaṃ* (saying, words), *vācā* (language, action), *vacti* (language, action : used in compounds)
- spent (time) *vuttha* (p.p. *vas* (I))
- sphere *āyatanam*
- spirit *devatā* (male as well as female)
- unhappy spirit *vinipātiko* (reborn in purgatory, or as an animal, ghost or demon)
- spiritual *manomaya* ("consisting of mind")
- splendid *rucira*
- splendid ! *diṭṭhā* (ind.)
- splendour *avabhāso*
- split *bhid* (II) (trans.), (*p*)*phal* (I) (intrans.)
- splitting up *bhedo*
- spontaneous *adhicca*
- spread *saṃ-(t)thar* (I)
- spread out (*p*)*pa-(t)thar* (I), *saṃ-tan* (VI)
- sprinkle *abhi-u(d)-kir* (I*), *sic* (II)
- square *siṅghāḷako*
- squat down *pari* (> *pali*)-*kujj* (I)
- stable *vāhanāgāraṃ*
- stake *khillo* (boundary)
- stamen *kiṇṇakkham*
- stand (*t*)*thā* (I)
- stand up *u(d)-(t)thā* (I)
- stand fast *gādh* (I)
- one of long standing *vattaññū* (masc.)
- star *tārakā*
- staring *visaṭa* (adj., from p.p. *vi-sar*)
- start (*p*)*pa-vall* (I)
- state *bhāvo* (nature)
- mental state *dhammo*
- statement *vādo*
- state of being a wanderer/ascetic/philosopher *sāmaññaṃ*
- station (*t*)*thiti* (fem.)
- station oneself (*p*)*paṭi* (> *pali*)-(*t*)*thā* (I)
- status *bhāvo*
- stay (*t*)*thā* (I)
- staying (*t*)*thāyina*
- sterile *vañjha*
- steward *khattar-* (nom. sing. *khallā*, acc. *khallaṃ*, voc. *khalle*)
- stick *danḍo*
- to a still greater extent/degree *bhiyyoso mattāya* (= abl., ind.)
- still greater *bhiyyoso* (ind.)
- still less *pag eva* (ind.)
- still more *pag eva* (ind.)
- still more so *bhiyyoso* (ind.)
- stirred up *luḷita*
- stirring *saṃvejantya* (inspiring)
- stop ! *alaṃ* (ind.)
- stop *ni-rudh* (III), *upa-rudh* (III), *var* (III) (trans.)
- store *sannidhi* (masc.)
- stores *bhaṇḍam*
- storehouse *koṭṭhāgāraṃ*
- story *kathā*
- straight *uju*
- strand *guṇam* (sometimes masc.)
- stranger *aññāto*
- straw *palālam*
- stream *nadikū*
- street *rathiyā*
- stretch *tan* (VI)
- stretch out (*p*)*pa-sar* (I) (intrans.), *saṃ-tan* (VI) (intrans.), (*p*)*pa-sar* (I) caus. (trans.)
- strength *balam*
- strew *saṃ-(t)thar* (I)
- entirely strewn *sabbasanthari*
- strike *ā-kuṭ* (VII), *ā-han* (I)
- string *guṇam* (sometimes masc.)
- strong *balavant*, *daḥa*
- strongly *vi* (prefix)
- study *sikkh* (I), *sajjhāyo*
- studying *sajjhāyo*
- extremely stupid *momūha*
- stupidity *thīnamiddham*, *middham* (mental derangement), *thīnam* (mental deficiency)
- extreme stupidity *momūhallaṃ*
- style *ākappa*
- sublime *sāmuḥkamsaka*, *mahaggata*
- submit *anu-yuj* (II)
- subsist by *adhi-ā-vas* (I)
- substance *kāyo*
- subtle *nipuna* (reasoning), *sukkhuma* (matter)
- subversive element *kaṇṭakam*
- success *sampadā*
- in succession *anupubbena* (ind.)
- successively *aparāparam* (ind.)
- such as *yad idaṃ* (ind.)
- such and such *amuka* (adj.)
- suffering *dukkham*
- sufficient *alaṃ* (ind.)

- suffused with *sahagata*
 suit (*h*)*hham* (I)
 summary *uddeso*
 summarized description *uddeso*
 summer *ghammo* (noun), *gimhiha* (adj.)
 → sun *suriyo*
 sunshade *chatta(ha)m*
 superior *mahesakkhā*
 supple *mudu*
 suppleness *mudutā*
 supply with *samaṅgi-bhū* (I)
 supplies *bhaṇḍam*
 suppose (usual equivalent is simply use of the optative tense; for "suppose I were to . . ." there is *yaṇ nūna* + opt.) I suppose: *maññe* (ind.)
 supposing? *yaṇ nūna* (ind.)
 suppress *saṃ-u(d)-han* (I)
 supremacy *ādhipateyyam*, *aggatā*
 supreme *anuttara*
 the supreme *aggo*
 surely *eva* (ind., enclitic), *va* (ind., enclitic), *vata* (ind.), *ve* (ind., poetic), *have* (ind., poetic)
 surpassing *alikkhanta*
 surprising *acchariya* (cf. also *labbhā* (ind.), Vocab. 27)
 surrounded by *samparihinṇa* (p.p. *saṃ-pari-hir*)
 survivor *avasesako*
 swallow *gil* (I*)
 swallow back (*p*)*paṭi-d-vam* (I)
 sweating *sedaka*
 sweet *madhu* (adj.), *sāta*
 sword *sattham*
 sympathy *muditā* (with happiness; otherwise see "compassion")
 synopsis *uddeso*
 synthesized *saṃkhala* (p.p. *saṃ-har*)
 systematic *ānupubba* (fem. -i)
 t
 take *ā-dā* (I) or (III), *har* (I), (*g*)*gaḥ* (V)
 taking *ādānam*
 take away *ni(r)-har* (I) (*niharati*)
 take out *ni(r)-har* (I) (*niharati*)
 take up *u(d)-saḥ* (I) (undertake), *saṃ-anu-yuj* (II) (cross-question)
 talk *kathā*, *sallāpa*
 tamed *danṭa* (p.p. *dam*)
 taming *damo*
 tangled *ākula*
 taste *sā* (III), *raso* (object), *jiṃhā* (sense)
 tasting *assādo*
 tax (religious) *balī* (masc.)
 teach *dis* (VII)
 teacher *ācariyo*, *satthar* (masc.)
 teacher's teacher *pācariyo*
 tell *kath* (VII), *ā-(h)khā* (I), (*p*)*pa-d-vad* (I)
 ten *dasa* (num.)
 tend *pari-car* (I)
 tendency *nolli* (fem.)
 tender *maddava*
 territory *khellam*, *gocaro*
 terror (*p*)*paṭibhayam*, *uttāso*
 than (expressed by the abl.)
 than this *ito* (ind.)
 that *ta(d)* (anaphoric), *eta(d)* (deictic), *idaṃ* (deictic), *amu-* (deictic and more remote), *na-*, *itī* (ind.), *yaṃ* (ind.)
 that is (i.e.) *yad idaṃ* (ind.)
 the (usually no equivalent: see Lesson 5) *ta(d)*
 theft *theyyam*
 then *tadā* (ind.), *atha* (ind.), *atha kho* (ind.), *tato* (ind.), *carahi* (ind.), *taṃ* (ind.), *tad* (ind.)
 thence *tato* (ind.), *atha* (ind.)
 theory *diṭṭhi* (fem.)
 theorizing *anudiṭṭhin-*
 there *tattha* (ind.), *attha* (ind.), *amutra* (ind., more remote)
 therefore *tena* (ind.), *tasmā* (ind.), *carahi* (ind.)
 thief *dassu* (masc.)
 thigh *ūru* (fem.)
 thing *vatthu* (neut.)
 good thing *dhammo*
 think gen. + *evam hū* (I) followed by direct speech, *man* (III)
 I think *maññe* (ind.)
 think about *upa-ni(-j)jhe* (I)
 third *tatiya*
 "thirst" (fig.) *taṇhā*
 be thirsty *pā desid.*
 thirsty *pipāsita*, *pipāsin*
 thirteen *teḷasa* (num.)
 thirty (*t*)*tiṃsa* (neut.)

- this *idaṃ, eta(d), iti* (ind.)
 this side *orima*
 thither *pāraṃ* (ind.)
 "thorn" (i.e., subversive element)
 kaṇṭakam
 thoroughly *sabbeṇa sabbam* (ind.)
 thou *tvam* (*ta(d)-*)
 thought *cittaṃ*
 thousand *sahasam*
 thread *suttaṃ*
 threat *garahā*
 threatening *paritajjanā*
 three *ti-* (nom. masc. *layo*, neut. *ttiṇi*,
 fem. *tiṣso*)
 threefold *tividha*
 three days *tiham*
 thrice *tikkhattum* (ind.)
 thrive *pabb* (I)
 throb *phand* (I)
 through (may be expressed by the
 ins.) *tiro-* (prefix), *accayena* (ind.,
 time passed = gen.)
 throw (*h*)*kkhip* (I*)
 throw away *chaḍḍ* (VII)
 thrown away *catta* (p.p. *caj*)
 throw down *ni-(h)kkhip* (I*)
 thus *evaṃ* (ind.), *tathā* (ind.), *ittham*
 (ind.), *iti* (ind.)
 thus-gone *tathāgato* (title of the
 Buddha)
 tie *gath* (II)
 tie back *apa-nah* (II)
 tie up *saṃ-nah* (II)
 tied *gathita* (p.p. *gath* (II))
 time *kālo* (opportunity, proper time),
 samayo (any time, occasion, time
 of an event, accidental time),
 addhan- (extent of time, period),
 velā (occasion)
 timeless *akālika*
 at any time *kadā ci* (ind.)
 at some time *kadā ci* (ind.), *karaha ci*
 (ind.)
 each time it came *āgatāgataṃ* (ind.)
 tip *aggo*
 tire *kilam* (I)
 tiring *kilamatho*
 tithe *balī* (masc.)
 to *ā* (prefix)
 toadstool *ahicchattako*
 today *ajja* (ind.)
 for today *ajjatanāya* (ind.)
 toe *aṅguli* (fem.)
 toenail *nakho*
 together *ehato* (ind.), *saṃ* (prefix)
 toleration *khanṭi*
 for tomorrow *svātanāya* (ind.)
 tongue *jivhā* (incl. as sense of taste)
 too ("also") *pi* (ind., enclitic)
 too much *atibāḥham* (ind.)
 top *aggo*
 on top of *upari* (ind., precedes the
 word it relates to, which is usually
 in the loc.)
 torment *pac* (I), *upa-dah* (I)
 torture *pac* (I)
 touch *phus* (I*), *phasso* (for sense of
 touch, *kāyo* is used)
 touchable *phoḥḥabbam* (object)
 towards *yena* (ind. with nom. and
 tena), *abhi* (prefix), *upa* (prefix),
 (*p*)*paṭi* (prefix)
 town *nigamo*
 town dweller *negamo*
 trade *vaṇippatho* (commerce), *sippam*
 (craft)
 tradition *āgamo*
 train *sikkh* (I)
 trainable *damma*
 training *sikkhā*, *sikkhāpadam*
 transcend *saṃ-ati-(h)kam* (I)
 transcending *saṃatikkhamo*
 transmigrate *upa-pad* (III), *saṃ-sar*
 (I) (circulate indefinitely), *saṃ-*
 dhāv (I) (pass on)
 transmigrating *opapātika*
 transmigration *saṃsāro*
 travel *cārikā*
 treasurer *gaṇako*
 treasury *koso*
 treat with *pari-bhū* caus.
 tree *rukkh*
 tremble (*p*)*pa-vedh* (I), *kamp* (I)
 tribe *kulo*
 by tribe *-kulīna* (adj.)
 trick *māyā*
 trickle (*p*)*pa-(g)ghar* (I)
 triple *tividha*
 trouble *vi-han* (I), *upapīḍā*, *vihesā*
 troublesome *garu*
 true *sacca*, *sant-*, *tathā* (ind.)
 it is true that, is it true that?
 saccam (ind.)
 truly *ha* (ind.), *have* (ind.), (poetic)

trust *saddhā*
 trusting *saddha*, *pasanna*
 truth *saccaṃ*
 speaking the truth, truthfulness *sac-cavajjaṃ*
 try *u(d)-sah* (I)
 turbid *āvila*
 turn *vatt* (I), *añch* (I) (on a lathe)
 turn back (*p*)*paṭi-vatt* (I) (intransitive, transitive = caus.), caus. of *ni-vatt* (I) (transitive)
 turn back again *paṭi-u(d)-ā-vatt* (I)
 turner *bhamaḥāro*
 twelve *dvādasā* (num.)
 twenty *visati* (sem.)
 twice *dvikkhattuṃ* (ind.), *dvidhā* (in two) (ind.)
 twist *veṭṭh* (VII)
 two *dui* (num. : nom. *dve*)
 in two *dvidhā* (ind.)
 two days *duiham*
 twofold *dvidhā* (ind.)

u

ugly *dubbanna*
 un- *a-*
 unable *abhabba*
 unanimous *samagga*
 unattached *anissila*
 be uncertain *vi-kiṭ* desid.
 uncertainty *vicikicchā*
 unconquered *anabhibhūta* (p.p. *abhibhū* (I))
 uncultivated *akappa*
 undergo *ni-gam* (I)
 understand *adhi-gam* (I), (*p*)*pa-(ñ)ñā* (V), *anu-budh* (III)
 understanding *paññā*, *pajānanā*, *anubodho*
 undertake (*p*)*pa-yuj* (VII), *u(d)-sah* (I)
 undertaking *kammanā*, *samārambho*
 undetermined *avyākata* (neg. p.p. *vi-ā-kar*)
 uneasiness *nibbusitattā*
 unexplained *avyākata* (neg. p.p. *vi-ā-kar*)
 unhappy *dukkhin-*
 be unhappy *dukkheti* (denom.)
 unhappiness *dukkham*
 union *samyojanam*, *samphasso*, *sahav-yatā* (with gen.)
 united *samagga*

unity *ekattaṃ*
 universe *loka*
 universally *aññadattḥu* (ind.)
 unlimited *apariyanta*
 unlucky die *kali* (masc.)
 unmethodically *ayoniso* (ind.)
 unobtained *appatta*
 unploughed *ukappa*
 unravel *ni(r)-veṭṭh* (VII)
 unscientifically *ayoniso* (ind.)
 unselfish *amama*
 unselfishness *sabbattatā*
 unsettlement *nibbusitattā*
 unsound *akalla*
 unsurpassed *anuttara*
 untie *apa-nah* (II)
 until *yāva* (ind.)
 untruth *vitatham*
 up *uddham* (ind.), *u(d)* (prefix)
 uplifting *uddhaggika*
 set upright *u(d)-kujj* (I)
 up to *sama* (adj.), *yāva* (ind., abl.), *upa* (prefix)
 urine *mullaṃ*
 what's the use of ? *kiṃ . . . karissati* (of = nom.)
 use up *pari-ā-dā* (III)
 very useful *bahukāra*
 usher *paveseta* (masc.)
 usual *yathākata*
 exalted or joyful utterance *udānam*

v

vain *vikkhitta*
 valour *parakkamo*
 value *sāro*
 vanity *uddhaccaṃ*, *kukkuccaṃ*, *ud-dhaccakukkuccaṃ*, *okāro*
 various *puthu*
 variously *nānā* (ind.)
 vase *bhiṅkāro*
 the vegetable kingdom *biṇṇaṃ*
 veneration *padakkhiṇā*
 verifiable *ehi-passika*
 very (cf. "excessive") (an adjective may be repeated, so may an "adverbial accusative"; see Lesson 21) *ativiya* (ind.), *su-* (prefix to adjectives, poetic), *ati-* (prefix to adjectives, poetic), (*vi-* and (*p*)*pa-* occasionally may be translated "very")

very much *atīviya* (ind.)
 victory *jayo*
 vigour *thāmo*
 vile *duṭṭha*, *asuci*
 village *gāmo*
 violence *vyāpādo* [non ~ see s.v.]
 violent *vyāpajja*, *vyāpanna*, *pabāḷha*,
bāḷha
 virtue *sīlaṃ*
 virtuous *sīlavanta*
 visible *sandiṭṭhika*, *diṭṭha*
 be visible to (p) *pa-(k)khā* (III) (dat.)
 visited *abhisaja* (p.p. *abhi-sar*)
 visualize as *upa-saṃ-har* (I) (2 accs.)
 voice (s) *saro*
 vomited *vanta* (p.p. *vam*)
 vomiting *uddeko*
 vow (v) *vaṭaṃ*
 vulgar *gamma*

W

wages *vetanaṃ*
 wait *ā-gam* (I) caus.
 walk (k) *kaṃ* (I)
 walk about (k) *kaṃ* (I) intensive
 walk along *anu-(k)kaṃ* (I)
 walk up and down (k) *kaṃ* (I) intensive
 wall *bhitti* (fem.)
 wander *ā-hiṇḍ* (I)
 wanderer *paribbājako*, *samaṇo*
 as much as one wants *yāvadaṭṭhaṃ*
 (ind.)
 wanton *lola*
 war *yuddhaṃ*
 warrior (member of the military-
 aristocratic class) *khattiyo*
 wash (p) *pa-(k)khal* (VII)
 waste (k) *khi* (III)
 watch (p) *pa-ikkh* (I), *yāmo* (of the
 night)
 watch over *pari-har* (I)
 watcher *pekkhitar* (masc.)
 water *udakaṃ*, *pāntyaṃ* (drinking
 water), *āpas-* (as "element"),
vāri (neut.)
 having water *odaka* (fem. -ikā)
 water-jar *udakamaṇi* (masc.)
 ceremonial water vessel *bhikkhāro*
 consist entirely of water *ekodaḥ-bhū*
 (I)
 wavy *vellita*

way *paṭipadā*, *maggo*, *patho*, *ayanaṃ*,
dharmo
 way of life *cariyā*
 having the best way of life *brahma-*
cārin
 on the Way *sotāpanna*
 in this way *itthaṃ* (ind.)
 this way *tena* (only with *yena* and
 nom.)
 in what way ? *yathā kathaṃ* (ind.)
 in whatever way *yathā yathā* (ind.)
 in all ways *sabbathā* (ind.)
 we *ma(d)-* (*mayam*)
 weakening (making weak) *dubbalt-*
kaṇa
 wealth *dhanaṃ*, *attho*
 wear *dhar* (VII)
 weariness *kilamatho*
 wearing *vasanaṃ*
 wearying *kilamatho*
 week *sattāhaṃ*
 weep *rud* (I*)
 welcome ! *svāgataṃ* (ind., dat.)
 well (done) *suffhu* (ind.)
 well *sādhukaṃ* (ind.), *su-* (prefix)
 well ! *handa* (ind.)
 well (healthy) *āroga*
 well-gone *sugato* (title of the Buddha)
 well-spoken *subhāsita*
 welfare *hitam*, *attho*
 wet *alla*
 west *pacchā* (ind.)
 western *pacchima*
 what *ya(d)* (pronoun), *yaṃ* (ind.)
 what ? *kiṃ* (pronoun)
 what if ? *yaṃ nūna* (ind.)
 like what ? *kiṇḍa* (adj.)
 whatever *yaṃ kiñ ci* (pronoun)
 what should be done *kiccaṃ*
 wheel *cakkaṃ*
 when *yadā* (ind.)
 when ? *kadā* (ind.), *kudā* (ind.)
 whence *yato* (ind.)
 whence ? *kuto* (ind.)
 where *yaṭṭha* (ind.), *yatra* (ind.), *yena*
 (ind.)
 where ? *kaṭṭha* (ind.)
 whereabouts *yaḥiṃ* (ind.)
 whereabouts ? *kahaṃ* (ind.)
 whereas *yaṃ* (ind.)
 wherefore ? *kaśmā* (ind.)
 where to ? *kuhiṃ* (ind.)

whether *yadi* (ind.)
 whilst *antarā* (ind.)
 who *ya(d)* (pronoun)
 who ? *hiṃ* (pronoun)
 which *ya(d)* (pronoun)
 which ? *hiṃ* (pronoun), *katama* (pronoun)
 which one ? *katama* (pronoun)
 which way *yena* (ind., nom.)
 white *sukha*, *odāta*
 white water-lily *kumudam*
 whole *hevaḷa*, *sabbāvaṃ*
 why ? *kaśmā* (ind.), *hiṃ* (ind.),
kaṭham (ind.)
 wielding power *vasavattin-*
 wife *dāro* (sometimes -*ā*)
 wild animal *vālo*
 wilderness *kaṇṭāro*
 will *chandas-*
 I won't *alam* (ind., dat.)
 win *ji* (V), *ji* (I)
 wind *vāto*
 old winnowing basket *kallarasuppo*
 winter *hemantika* (adj.)
 wisdom *paññā*
 wise *paññita*, *nipaka*, *medhāvin*
 wise man *paññito*
 wish *ā-haṇṇh* (I), *is(u)* (I)
 as far as one wishes *yāvaticchakam*
 (ind.)
 best wishes ! *bhavam* (ind. with *atthu*
 and acc. of person)
 wherever one wishes *yatthicchakam*
 (ind.)
 whatever one wishes *yadicchakam*
 (ind.)
 wishful *atthika*
 wishing for *sāpekha*, *jigimsamāna*
 (poetic)
 to wit *yad idam* (ind.), *seyyathidam*
 (ind.)
 with *saddhiṃ* (ind., ins.), *sa-*
 withdraw *apa-(k)kam* (I)
 withdrawn *vūpakaṭṭha* (secluded),
onṭa (removed)
 within *antarā* (ind.), *antara* (prefix)
 without *vinā* (ind., precedes ins.),
a- (prefix), *ni(r)-* (prefix), *vi-* (pre-
 fix), *apagata-* (prefix), *vigata-* (pre-
 fix), *viṭa-* (prefix), *vipanna* (adj.)

woman *illhī*
 womb *yonī* (fem.), *kucchi* (masc.)
 wonderful *abbhuta*
 it's wonderful *diṭṭhā* (ind.)
 a wood *vanam* ("wood" = *kaṭṭham*,
 esp. firewood)
 word *padam*
 words (speech) *vacanam* (sing. col-
 lective)
 work *kar* (VI), *hammanṭo*, *hammam*
 working -*karo*
 world *loko*
 this world *ayam loko*, *ilḥattam*,
apāram (ind.)
 living "in the world" *giṇi*
 worthy one *arahant-* (masc.)
 worry *upa-dah* (I), *anattamanatā*,
kukkuccam
 worried *anattamana*, *vyāvaṣa*
 worse *pāṭiya*
 wrap *veṭṭh* (VII)
 wrong *micchā*
 wrongly *micchā* (ind.)

y

year *vassam*, *samvaccharam*
 yearned for *abhipatthita* (p.p. *abhi-*
patth (VII))
 yellow *pīṭa*
 yes *āma* (ind.), *evam* (ind.)
 yoke *yuj* (III), *yugam*
 yon *amu-*
 yonder *amutra* (ind.)
 you (sing. thou) *ta(d)-* (*tuam*), *bhavant*
 (honorific)
 you there ! *handā je* (ind., cf. *je*)
 you (plur. :) *ta(d)-* (*tumhe*), *bhavant*
 (honorific)
 you ! *je* (enclitic) (form of address by
 a master/mistress to a slave
 woman ; preceded by *handā*, *hiṃ*,
 etc., or by *gaccha*)
 young *dahara*
 young (of animals) *susu* (masc.)
 younger, youngest *kaṇiṭṭha*
 youth *yuvan* (masc.)
 state of youth *yobbanam*

ABBREVIATIONS

acc.	accusative	ipv.	imperative
abl.	ablative	lit.	literal(ly)
adj.	adjective	loc.	locative
aor.	aorist	masc.	masculine
caus.	causative	neut.	neuter
con.	conjugation	neg.	negative
<i>CPD</i>	<i>Critical Pali Dictionary</i>	nom.	nominative
dat.	dative	num.	numeral
denom.	denominative	pass.	passive
desid.	desiderative	<i>PED</i>	<i>Pali-English Dictionary</i>
fem.	feminine	plur.	plural
fig.	figurative	p.p.	past participle
f.p.p.	future passive participle	pres.	present tense
fut.	future	pres. p.	present participle
gen.	genitive	PTS	Pali Text Society
ger.	gerund	<i>Sd.</i>	<i>Saddaniti</i>
ind.	indeclinable	sing.	singular
ins.	instrumental	trans.	transitive
intrans.	intransitive	voc.	vocative

→

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319	<i>apadeso</i> reference
127	<i>dhuttako</i> gambler, rascal
279	<i>nūna</i> if (enclitic)
335	(p) <i>paṭi-pucch</i> (l) <i>paṭipucchati</i> ask in return
336	<i>pasādo</i> confidence
65	<i>pāmujjam</i> joy
336	<i>pāvacaṇam</i> teaching
141	<i>bandho</i> imprisonment
337	<i>vimokkho</i> freedom
119	<i>sam-ni-sīd</i> (l) <i>sannisīdanti</i> they sit down together
338	<i>samanantarā</i> (ind.) immediately
241	<i>setṭhi</i> (masc.) moneylender
128	<i>señā</i> army

Additions to Pali-English Vocabulary

388	<i>apadeso</i> reference
399	<i>dhuttako</i> gambler, rascal
400	<i>nūna</i> (ind., enclitic) if
401	<i>paṭicchādanā</i> concealment
401	(p) <i>paṭi-pucch</i> (l) ask in return
402	<i>parivesanā</i> food distribution
403	<i>pasādo</i> confidence
403	<i>pāmujjam</i> joy
403	<i>pāvacaṇam</i> teaching
404	<i>bandho</i> imprisonment
409	<i>vimokkho</i> freedom
411	<i>saṅgati</i> (fem.) combination
412	<i>sam-ni-sīd</i> (l) sit down together
412	<i>samanantarā</i> (ind.) immediately
414	<i>senā</i> army

Additions to English-Pali Vocabulary

420	<i>read</i> : combination <i>saṅgati</i> (fem.), <i>saṃkhiḍḍo</i> (see Vocab. 26)
434	moneylender <i>setṭhi</i>
444	summit <i>agga</i>

EXERCISE 1

The thus-gone speaks
 The lay disciple asks
 The man says so
 A god is a non-human being
 I say so
 The noble goes away

The minister sits down
 The philosopher is thus-gone
 The son who is a lay disciple sees
 The priest approaches
 The person is alive
 They say so

puriso bhāsati
 samaṇo tathāgato hoti
 brāhmaṇo pakkamati
 devo evaṃ vadati
 samayo hoti
 putto nisīdati

mahāmatto brāhmaṇo hoti
 khattiyo upasaṃkamati
 devo cavati
 evaṃ vadasi
 evaṃ vadatha
 evaṃvadāma

EXERCISE 2

The well-gone speaks the
 doctrine
 The lay disciple brings the
 bowl
 Human beings desire existence
 We go to the village
 The philosopher is coming
 The thus-gone is well-gone
 The priest asks the men
 Gods die
 They speak (state) an
 argument
 The sons go forth
 The being stays
 They ask the philosophers the
 meaning

mahāmattaṃ upasaṃkamanti
 purisā mahāmatte passanti

devo amanusso tathāgataṃ
 upasaṃkamati
 samaṇaṃ dhammaṃ pucchasi
 samaṇaṃ sugataṃ pucchāma
 tathāgato pamādaṃ pajahati
 upāsakā gāmaṃ pavisanti
 samaṇā jhāyanti
 kāyo tiṭṭhati
 aggamaṃ phusati
 samaṇaṃ atthaṃ pucchāma
 piṇḍaṃ deti

EXERCISE 3

The fortunate one teaches the
 doctrine
 You are deceiving the king
 He accepts the priest as a lay
 disciple
 The king addresses the men
 The priest sees God
 The king who is a noble asks
 the minister
 The priests say to the king
 The man throws away the load
 So they relate (tell)
 They declare time the
 condition

upāsakā bhagavantaṃ
 abhivādenti
 haṭṭhe bandhati
 vipākaṃ paṭisaṃvedemi
 rājā brāhmaṇaṃ āmanteti
 brāhmaṇo mahāmatto
 bhagavantaṃ evaṃ bhāsati
 bhavo paccayo
 atthaṃ dhāreti

bhagavā nivāseti
 devā atthaṃ mantenti
 bhagavā rājānaṃ pucchati
 vihāraṃ pavisati
 vādaṃ nibbeṭhesi
 rājā maneteti
 lābhaṃ pajahati

EXERCISE 4

The lay disciples sat down II 85
 Formerly there was a king, Disampati by name. The prince
 named Reṇu was (his) son. (His) prime minister was a
 priest named Govinda. (Whose) son was the young priest
 named Jotipāla. Prince Reṇu and the young priest Jotipāla
 were friends. Then the priest Govinda died. King
 Disampati lamented. II 230–1
 So it was then I 143

brāhmaṇo pakkāmi I 148
 bhagavā gāmaṃ pāvisi
 Uttaro nāma putto ahosi
 bhagavā Ānandaṃ āmantesi II 73
 dhammaṃ desesiṃ cf. II 75 and 100, III 76
 khattiyā yena rājaputto (tena, see p. 32) upasaṃkamimṣu
 II 233
 (OR khattiyā rājaputtaṃ upasaṃkamimṣu)
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EXERCISE 5

Prince Reṇu said this to King Disampati: 'O King, don't
 grieve.
 There is, O King, the young priest, (his) son named Jotipāla'.
 Then King Disampati addressed a man. II 231
 I have taught these doctrines II 75

The noble king said this to that man III 65
 Don't approach the philosopher I 129
 I was the priest who was prime minister I 143
 I am God the Lord I 18
 This the fortunate one said II 252
 They said to the prince II 233
 Don't make a noise I 179
 He attains cessation I 185
 We are philosophers III 84
 O King, I am not deceiving you I 50
 Great King, this is the fortunate one I 50
 We have approached the fortunate one II 288
 There is the body II 292
 It goes to (him) and it goes away I 180
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parabbājako bhagavantam etad avoca I 179
 te paribbājakā tuṇhī ahesum I 179
 aham dhammam desemi I 195
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 ayaṃ rājā manusso, aham pi manusso I 60
 aham taṃ kāmemi I 193
 mā pāvisi II 190
 mayaṃ taṃ bhagavantam avocumha I 225
 mā paridevittha II 158
 so pabbajati I 63
 atha kho Mahāgovindo brāhmaṇo yena te khattiyā tena
 upasaṃkami II 232
 te khattiye etad avoca II 232
 (te) maṃ atthaṃ pucchanti II 241
 so amhe etad avoca cf. I 197
 sā maṃ etad avoca cf. II 268
 imaṃ dhammam desemi cf. II 75
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 tumhe kho attha Vāseṭṭhā brāhmaṇā III 81

EXERCISE 6

You must go, (my) man. Go to where the young priest Jotipāla is. Speak thus to the young priest Jotipāla . . . 'Yes, O King.' . . . That man said this to the young priest Jotipāla: 'May there be good fortune to his honour the young priest Jotipāla. King Disampati addresses his honour the young priest Jotipāla . . . ' The young priest Jotipāla went to where King Disampati was.

King Disampati said this to the young priest Jotipāla. Let the honourable young priest Jotipāla advise . . . He advises those purposes (objectives). II 231-2

You must go, Ānanda II 104

Take this I 67

Let the fortunate one come I 179

This is the philosopher Gotama coming I 179

Rebut (it) if you can I 8

Let the well-gone teach the doctrine II 37

Drink! Eat! II 147, 170

Go forward, Great King I 50

They make a pagoda II 142

You go! I 211

nisīdatu bhagavā I 179

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etu so puriso I 60

tiṭṭhatu brāhmaṇo I 122

okāsaṃ karoti I 51

rājā etad avoca: mayaṃ gacchāmā ti I 85

na n' atthi ayaṃ loko ti vadāmi I 55 + I 34

taṃ pajaha III 7

mā bhavaṃ Govindo pabbaji II 248

sajjhāyaṃ karotha II 238

etaṃ atthaṃ bhagavantam pucchatha cf. I 236 and II 93

ayaṃ saṅkho saddaṃ karoti cf. II 337

KEY TO ENGLISH SENTENCES

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cf. I 75	II 305	III 257
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	I 60	

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KEY TO PASSAGES FOR READING AND PALI SENTENCES
(All references are to *Dīgha Nikāya*)

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II 28
III 285
II 162

II 185
II 216
I 55
II 356
III 61
III 84

III 146
I 50
I 51
II 150
III 43

EXERCISE 13

II 357-8
II 236
III 259
I 50

I 84
II 21
I 71
II 140

II 223
II 161
I 49
I 50

EXERCISE 14

II 349-50
I 51
I 20
II 56
III 73

III 249
II 320
III 61
I 72

II 67
III 283
I 91
II 233
I 224

EXERCISE 15

II 350
I 124
III 117
II 140

II 40
III 259
II 234

I 88
I 84
II 41
II 246

EXERCISE 16

1. II 350-1
2. II 347-8
I 47
II 319

I 237
I 47
II 22

I 138
I 196
II 340
II 223

EXERCISE 17

II 342-3
I 124
II 291
II 45

I 151
II 225
I 152

III 64
II 85
III 62
II 233

EXERCISE 18

1. II 348-9
2. III 59-62
III 81
I 98

III 99
I 56
III 9

II 15
III 52
II 223
I 185

EXERCISE 19

1. II 343-6

2. I 127-35

3. II 16, 19, 21

APPENDIX

EXERCISE 20

1. II 21-2

2. III 80-6

EXERCISE 21

1. I 52-3

2. III 86-93

3. I 215-6

EXERCISE 22

I 12-38

EXERCISE 23

1. I 220-3

I 238

II 124

2. II 22-4

II 37

II 162

3. III 64-8

II 248

II 178

EXERCISE 24

1. II 72-81

2. II 25-9

3. III 255

EXERCISE 25

1. II 81-8

2. II 30-5

EXERCISE 26

1. II 88-101

2. II 41

EXERCISE 27

1. II 102, 118-21

2. II 290-313

EXERCISE 28

- | | | |
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| 1. II 122-36 | 3. III 278 | 6. I 62-3 |
| 2. III 221-2 | 4. III 229 | 7. I 250-1 |
| | 5. III 253 | |

EXERCISE 29

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|--------------------------|-------------|

EXERCISE 30

vatta III 199-200, 201-2 and II 265-7
tuṭṭhubha II 241
opacchandasaka II 49
rathoddhatā III 155
vaṃsaṭṭhā III 147 and 148
pamitakkharā III 169
rucirā III 166
pupphitaggā III 153
svāgatā II 254
upaṭṭhitappacupita III 159-60
uggatā III 168-9

KEY TO PASSAGES FOR RETRANSLATION INTO PALI

EXERCISE 16	EXERCISE 17	EXERCISE 18
DI 118	DI 120-4	MI 387-8
EXERCISE 19	EXERCISE 20	EXERCISE 21
MI 134-5	Vin I 268-9	Vin I 269-70
EXERCISE 22	EXERCISE 23	EXERCISE 24
(Free essay)	D II 340-1	Vin I 270-1
EXERCISE 25	EXERCISE 26	EXERCISE 27
Vin I 276-7	Vin I 277-8	Vin I 278
EXERCISE 28	EXERCISE 29	EXERCISE 30
Vin I 10 = S V 421	DI 185-6	DI 186-9
DI 153		
DI 155		

THE PALI ALPHABET

IN SINHALESE CHARACTERS

VOWELS.

ආ ආඃ ඉ ඉඃ ඊ ඊඃ එ ඊඃ ඔ

CONSONANTS.

ක ka	ඛ kha	ග ga	ඝ gha	ඞ ña
ච ca	ඡ cha	ජ ja	ඣ jha	ඤ ña
ට ta	ඨ tha	ඳ da	ඳ් dha	ණ na
ත ta	ථ tha	ද da	ධ dha	න na
ප pa	ඵ pha	බ ba	භ bha	ම ma

ය ya ර ra ල la ව va ස sa හ ha ශ ja ආ an

ක ka	කා ká	කි ki	කී kī	කු ku	කූ kú	කෙ kē	කො kó
ඛ kha	ඛා khá	ඛි khi	ඛී khī	ඛු khu	ඛූ khú	ඛෙ khé	ඛො khó
ග ga	=	=	=	=	=	=	=

කක kka	කෙකෙ ñña	ති tva, තු tra	මම් mpha
කඛ kkha	කෙඛ ñha	දද dda	මෙ, මි mba
කය kya	කෙච, ච ñca	ඳ්, ඳ ddha	මහ mpha
ත්ති kri	ඡ කෙඡ ñcha	ද් dra	මම mma
කි kva	ඡ, කෙඡ ñja	ච dva	මහ mha
මය khya	කෙකි ñjha	ධි dhva	යය, යය yya
මච khva	ච ට ta	නන nta	යහ yha
ගග gga	ච්, ච් ට් tha	නි ntha	ලල lla
ගඝ gggha	ච් ඳ da	නද nda	ලය lya
ග් grā, මකක ka	ච් ඳ් dha	නි ndha	ලහ lha
ච් ච kha	ණණ ñna	නන nna, නහ nha	ච් ච vha
මහ ñga	ණච ñta	පප ppa	සස ssa
මස ñgha	ණච ñtha	පථ ppha	සම sma
ච් ච cca	ණච, ච ඳ da	බබ bba	සච sva
ච් ච ccha	ණහ ñha	බහ bbha	හම hma
ජ් jja	තත tta	බ් bra	හච hva
ජ් ච jjha	ති ttha	මප mpa	ලහ lha

ආ ආඃ ඉ ඉඃ ඊ ඊඃ එ ඊඃ ඔ

The Pāli Alphabet in Burmese Characters

Initial Vowels

a	ā	i	ī	u	ū	e	o
အ	အာ	ဣ	ဤ	ဥ	ဦ	ဧ	ဧာ

Consonants with vowel "a"

ka	kha	ga	gha	ṇa, -ṇ-
က	ခ	ဂ	ဃ	င, င်
ca	cha	ja	jha	ṇa, ṇṇa
စ	ဆ	ဇ	ဈ	ည, ည
ṭa	ṭha, ṭṭha	ḍa	ḍha	ṇa, ṇṭha, ṇḍa
ဇု	ဇှ, ဇှ	ဋ	ဌ	ဏ, ဏှ, ဏှ
ta	tha	da	dha	na
တ	ထ	ဒ	ဓ	န
pa	pha	ba	bha	ma
ပ	ဖ	ဗ	ဘ	မ
ya, -ya	ra, -r	la	va, -va	sa, ssa
ယ, ယ်	ရ, ရ်	လ	ဝ, ဝ်	ဆ, ဆ
ha, -ha	ḷa	-ṃ		
ဟ, ဟ်	ဇု	—		

Vowels in Combination

ka	kā	ki	kī	ku	kū	ke	ko
က	ကာ	ကိ	ကီ	ကု	ကူ	ကေ	ကော
kha	khā	khi	khī	khu	khū	khe	kho
ခ	ခါ	ခိ	ခီ	ခု	ခု	ခေ	ခေါ
a	ā	i	ī	u	ū	e	o
-	-ာ, -ါ	-ိ	-ီ	-ု	-ူ	-ေ	-ော, -ေါ

Numerals

1	2	3	4	5	6	7	8	9	0
၁	၂	၃	၄	၅	၆	၇	၈	၉	၀

CARACTÈRES CAMBODGIENS.

VOYELLES.

Initiales.	អ	អា	ឺ	ឿ	ឱ	ឱ	ឯ	ឺ
Combinées.	"	—្រ	—្រ	—្រ	—្រ	—្រ	—្រ	—្រ
	a	ā	i	i	u	ū	e	o

Signe de nasalisation (*niggahita*).

— ្រ

CONSONNES.

Gutturales	ក	ខ	គ	ឃ	ង
	k	kh	g	gh	n
Palatales	ច	ឆ	ជ	ឈ	ណ
	c	ch	j	jh	ñ
Linguales	ត	ថ	ឌ	ឍ	ន
	t	th	d	dh	n
Dentales	ត	ថ	ឌ	ឍ	ន
	t	th	d	dh	n
Labiales	ប	ផ	ព	ភ	ម
	p	ph	b	bh	m
Semi-voyelles . . .	យ	រ	ល	វ	ស
	y	r	l	!	v
Spirantes	ស	ហ			
	s	h			

CARACTÈRES SIAMOIS.

VOYELLES.

Initiales.	อ	ou	อ	อา	อิ	อ	อุ	อุ	เอ	โ
Combinées.	อ	อ	อา	อิ	อ	อุ	อุ	เอ	โ	
	a	ā	i	i	u	ū	e	o		

Signe de nasalisation (*niggahīta*).

— ๓

CONSONNES.

Gutturales	ก	ข	ค	ฆ	ง
	k	kh	g	gh	ñ
Palatales	จ	ฉ	ช	ฌ	ญ
	c	ch	j	jh	ñ
Linguales	ฎ	ฏ	ด	ด	ณ
	ḍ	ṭh	ḍ	ḍh	ṇ
Dentales	ต	ถ	ท	ธ	น
	t	th	d	dh	n
Labiales	ป	ผ	พ	ภ	ม
	p	ph	b	bh	m
Semi-voyelles . . .	ย	ร	ล	ฬ	ว
	y	r	l	ḷ	v
Spirantes	ส	ห			
	s	h			